GODS ARRAIGNEMENT OF HYPOCRITES:

WITH AN INLARGEMENT CONCERNING GODS decree in ordering *ſinne.*

AS LIKEWISE A DEFENCE *of Mr.* CALVINE *againſt* BELLARMINE; and of Mr. PERKINS againſt ARMINIVS.

By IOHN YATES, Preacher of Gods word, and
fellow of Emmanuell Colledge.

GEN. 18.13.
Shall not the Iudge of all the world doe right?

* * *

Imprinted by *Cantrell Legge*, Printer to the Vniuerſitie of
Cambridge, and are to be ſould by *Arthur Iohnſon*, at his
ſhop, at the ſigne of the white Horſe, neere to the
great North dore of Paules.
1616.

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TO THE RIGHT Worſh. Sir WILLIAM AYLOFE,

Knight Barronet, and chiefe Iuſtice of the liberties of
HAVERING vpon the Bower: Grace
and peace from the Father, Prince, and
Spirit of Peace, AMEN.

TRVTH ſpeakes with *plainneſſe*, and *modeſtie* beares with *patience*; the plainneſſe of the one, might diſturbe the patience of the other; but truth keepes modeſtie from *bluſhing*, and modeſtie preſerues truth from *ſhaming*: No ſhame for plainneſſe, whoſe plainneſſe is the truth; nor bluſhing for modeſty, whoſe forbearance is patience; which is hardly angred, but ſoone reconciled; eaſily iniured, but ſeldome offending; ſparing much, but ſtirring little: theſe two are ſo priuiledged, that they may keep their court where they pleaſe, without controlment of the proudeſt. But alas, the *faſhion* of this world is changed, and all is become *complement*; hee is no compleat *Gentleman*, that cannot be as humble as the *toe*; as *plaine*, as if he meant to open all his heart; and as *modeſt*, as though hee had learned a whole yeare to compoſe his geſture: but *nature* forced, is alwaies moſt vnruly; and the face that hath moſt fluſhings of heat, hath the coldeſt heart; and burnings without, are coolers within. *Maskes* once ſerued for ſporting, but I feare them now to bee vſed in good earneſt: *painting* was but a circumſtance, but now it's the beſt ſubſtance: yet let me tell this diſordered age, that painting is meeter for *ragged walls*, then fine marble; for an vnruly *Iezebel*, then a chaſt matron: in a word, all ſtrange complements, they are no better then court holy water, or a Popes bleſſing; and I am ſure, where hee bleſſeth, God curſeth. The earth is full of faire *words*, but they pay no *debts*, neither is any man the richer for them. And I would to God the faſhion had reſted in the bodie; but woe is me, it is crept into the ſoule, and makes all learning but a flouriſh: Therefore I thought it (right Worſh.) verie good to abſtaine from the faſhion, becauſe in all kinds, we may finde them by experience to be but a daies wearing: The *Taylors* care is ouer, if he hit the cut; the *Shooemaker*, if his ſhooe hold the pulling on: and euery tradeſ-man thinkes his ſhop then beſt furniſhed, when his wares wil ſerue the time: but for my part, I know not how to cut out the truth, better then by *plainneſſe*; to plucke it on, then by *modeſtie*; and make it ſerue the time, then by *patience*. I care for no more, if ſo be I may but be a friend of the bridegroome, to wooe his ſpouſe; or as one of his eunuches to trimme her for himſelfe: neither euer did I intend to intreat for welcome by flatterie, which is alwaies intertained as long as ſelfe-loue is at home: and to what purpoſe ſhould I be more curious? I am ſure that the painting of windowes ſtops the light, and that plainer *glaſſe*, would permit the ſunne a clearer entrance: a *black ground* beſt beſeemes a *white counterfeit*; and a faire *countenance* needs no varniſh: where the wine is neate, there needeth no ivy-buſh; neither the right *corall* any colouring: So where the *truth* it ſelfe bringeth credit, the man with his gloſſe, winneth ſmall commendation: where the matter is of ſufficient excellencie, there is more ſhew of a pregnant wit, then perfect wiſedome to vſe ſuperfluous eloquence: the naked tale moſt ſets forth the naked truth, and the plaineſt ſtyle, is the ſooneſt vnderſtood. I do not condemn eloquence or humane learning in diuine myſteries; it is lawful, I confeſſe, for the Iſraelites to take *iewels, gold; ſiluer*, and other precious *ornaments*; but let them take heede how they vſe them, leaſt they make a *calfe*, and then they looſe their beautie, hauing loſt their true ſeruice. Neither would I be ſo curious in trimming vp of the truth, as though my greateſt care ſhould be for the habit of words; for I know that skilfull *Apelles*, coueting to mend the *noſe*, marred the *cheeke*; and often the fooliſh dyer, is not content with the die of his cloth, vntill he haue burned it. I know the *word of God* hath been ſufficiently tryed to my hands, and the holy Ghoſt hath giuen it a ſufficient tincture of beautie. Indeede, in nature there is no *tree*, but hath ſome blaſt; no *countenance*, but hath ſome blemiſh; the faireſt *leopard* is not without his ſpots; the fineſt cloth is made with his liſt, and the ſmootheſt *ſhooe* with his laſte: But the word of God is a *tree of life* that is neuer blaſted, a *glaſſe* that doth neuer ſhew vs a blemiſhed countenance, a *ſtore-houſe* of all garments to be worne without liſt or ſeame; and as ſtrong as a leopard, without any ſpot or blemiſh; a goſpel of peace, prepared without any wooden laſte of humane eloquence, and yet ſits as cloſe to the feete of the ſoule, as heart can wiſh. Neither doe I ſpeake this to excuſe my ſelfe; for I might well learne wiſedome from the *Eſtrich*, that though ſhe taketh greateſt pride in her feathers, yet is content to picke ſome of the worſt out, and burne them: ſo might I picke out many things and purge them in the fire. *Alexander* laid his finger on his cheeke, leaſt *Apelles* ſhould paint his skarre: but it is my mind to hold my finger off my skarres, leaſt ſome skilfull *Apelles* paint the finger, not couering but pointing at the skarre; and ſo lay open as much hypocriſie in the writer, as blemiſhes in the writing. Therefore (right Worſh.) ſeeing I am to vndergoe cenſure, and bee brought before euerie mans iudgement ſeat, I haue great cauſe to ſeek out my *aduocate* and patron: *Iudicem aditurus? patronum quære*; muſt you before a Iudge? ſeeke out your patron. In duty and loue I could ſeeke none beſide your ſelfe, & my confidence of your acceptation is ſo ſtrong, that I feare not the leaſt deniall: you gaue me the firſt entertainement that euer I had abroad, and therefore in reaſon I could not but preſent you with the firſt fruits of my labours. I doubt not but that your ſelfe doth both ſee and bewaile the miſerie of theſe wretched times, in which *Atheiſme*, and *Policie* (falſly ſo called,

led, beeing indeed little better then plaine villanie) and *Temporizing*, haue like a canker, fretted out the verie heart of pietie. Few there are that ſeeke for eſtabliſhed hearts, and to know preciſely whether *God* or *Baal* bee the true God: and for reſolution, they reſolue that the beſt courſe is to *halt betweene two opinions*, that ſo all times might ſerue their tiimes. But *you haue not ſo learned Chriſt:* for this can I teſtifie of your paine & diligence, that you labour for nothing more, then the gaining of *aduiſed reſolution*. If I ſhould ſay all that I know, the world would cenſure me of flattery: and if I knewe that ſelfe-loue were at home with your ſelfe, then ſhould I neuer feare want of intertainment in learning to diſſemble: but both the world, and your ſelfe muſt pardon my boldneſſe; for I ſpeake not to blaze abroad your praiſe, but to intreat that kindneſſe, that men would admit of your *example*, as a *patterne for imitation.* Three things conſtraine mee to vtter my mind: Firſt, that continuall care which you haue for reſolution of many difficulties in *diuinity*: the means which you haue vſed are but practiſed of few: one is, that you haue not bin content to take your reſolution of diuine truth from *tranſlations*; but haue taken that paines, that you are able to fetch it from the *originall*, and drinke of the pureſt fountaine: A ſecond meanes is, that of the Philoſopher, *ἀπορία εὐπορίαν ἐμποιεῖ*, to make queſtion of matters of *religion*, whenſoeuer you haue ſeene iuſt opportunitie, and fit perſons to reſolue; neither haue you been content to admit of *ſuperficiall anſwers*, but haue preſſed *argument* vpon them to ſee the true tryall; and often your own reſolutions haue bin more agreeable with the truth and *context of Sciptures*, then that which others haue ſaid: let this teach men of your place, beſides their continuall imploiments, to ſet ſome time apart, for this excellent knowledge of the *originalls of the Bible*, and knowledge of that art. A ſecond good example is, your continual care that the *legges of iuſtice* may not lie broken in the *ſtreets*, and no man to raiſe it vp: A happie thing when men of place count their dignities to be conferred, as a common good for *Church* and *Commonwealth*. Thirdly, for all manner of *election*, this you onely haue not affirmed by word, but performed by action, that the place, more then the perſon, might haue cauſe to reioyce. For my ſelfe, I confeſſe I had no cauſe to be inticed from you, as the *Leuite* was from *Micah*, Iudg. 17. to become a *Prieſt vnto a Tribe or familie in Iſrael:* but leaſt through ignorance I ſhould as ſoon ſerue in the miniſtery of *Idols*, as the *true God*, I deſired to be a little longer trained vp in the *ſchooles of the Prophets*. For my loue vnto your *familie*, whereof once I was a member, it is this, that all of them might *knowe the God of their fathers, and ſerue him with a perfect heart, & a willing mind.* For your *vertuous Lady*, whō God hath made as a *fruitful vine on the ſides of your houſe*, that ſhe might likewiſe grow into the true Vine, *Chriſt Ieſus*; and be fruitfull vnto her owne ſaluation. For all your *children*, that they might be as the *Oliue plants of God round about your table.* For your eldeſt ſon *Beniamin*; (I hope in name and nature the *ſonne* of your *right hand*) the Lord make him the *ſtrength and crowne of your age*, the *excellencie of your dignitie*, and the *excellencie of your power.* But I feare I haue alreadie offended; your deſire is breuitie: therefore to conclude, I commend and commit this ſmall labour to your *patronage:* the text I am ſure is excellent for theſe dayes: but for my manner of handling it, I leaue it to the *cenſure of Gods Church:* How-euer it be, I do more then hope, that you will kindly accept it from me, and entertaine it as a *teſtimonie of my loue*; and not onely ſo, but vſe it for your comfort. Now *the God of peace that brought againe from the dead our Lord Ieſus, the great Shepheard of the ſheepe, through the blood of the euerlaſting couenant; make you perfect in all good workes, to doe his will, working in you that which is pleaſant in his ſight: to whom be praiſe for euer, and euer.* Amen.

Yours in all good affection,

IOHN YATES.

To the Chriſtian Reader.

IT is a common ſaying, that an Exorciſt *may ſooner* coniure *vp a* legion of deuills, *then* adiure *one of them out of his habitation: And as it is with bodily* poſſeſſion, *ſo is it with the* obſeſſion *of the ſoule: for although the deuill cannot penetrate the* ſoules dimenſions, *yet he will ſit ſo neere it, that whoſoeuer admits him the leaſt good fellowſhippe, he ſhall not be freed of his company, when he is wearie, and with all his heart would ſhake hands with him. The* Papiſts *challenge all our Churches as falſe, becauſe we can caſt out no deuills; but the whole world knowes that they can doe it to the* admiration of thouſands: *but for my part, I knowe not how they coniure the deuill from the bodie; yet this I dare boldly affirme, that where they haue gotten one deuill out of mens bodies, they haue admitted a thouſand into mens ſoules: and ſurely, the deuill were a foole, if he would not change his roome for a better lodging: I am ſure, that there was neuer any church that hath coniured vp more* hereſies *then they haue done; and as yet I know not one that they haue adiured, and ſent packing into hell. No marueile that they haue need of ſtrange* exorciſmes, *for otherwiſe how ſhould men be confirmed in their ſtrange doctrines? theſe queſtionleſſe haue his* ſtrong deluſions to make them beleeue lies. *But if they pleaſe to admit of the holy Scriptures, we ſhall at the firſt reſolue them of a double meanes:* Math. 17. 20. 21. *the firſt is miraculous, and for a time: the ſecond ordinarie, and ſo remaines in the Church: the one is in the* 20. v. *the other in the* 21. *and this ſecond meanes we haue: I am ſure the Church of God may* pray *and* faſt, *to deliuer both bodie and ſoule from the deuil. But perhaps they will ſay, ſhew vs whom you haue diſpoſſeſſed? I anſwer, Prayer & faſting are of the ſame nature that preaching and adminiſtring the ſacraments: they being conſcionably vſed, worke where and whenſoeuer God pleaſeth.*

I doubt not but by the preaching of the word, thonſands haue bin cōuerted vnto the faith: and where men get the deuil out of the ſoule, he will haue ſmall hope or comfort, either to enter or ſtay in the body: and ſo, no maruell the deuill holds them ſo ſtrongly, and takes ſuch good liking of them, that he will be at their commaund, to leaue the body, and aſcend into an higher roome: for he is proud enough to intertain ſuch a motion. And though I deny not but we haue had ſome poſſeſſed among vs, yet I dare boldly ſay, the moſt haue bin of their owne making: Let them take the credit of their art, for queſtionles, a blacke art beſt beſeemes a religion of darkneſſe, blindneſſe, and ignorance.

But to applie our Sauiours rule vnto our purpoſe: Faſting *and* praier *are admirable meanes in the Church of God; not onely to caſt out deuills and vncleane ſpirits; but alſo to fill the ſoule with the* ſpirit of grace, and goodnes. *And here I tremble to ſpeake, and charge mine owne heart with exceeding great negligence, as often as I call to remembrance, the extraordinarie faſting and prayer of* Arminius; *eſpecially whenſoeuer he entred this* myſterie of myſteries, Gods eternal predeſtination: *A point that hath troubled the Church of God, more then euer the deuill vexed that young man in the Goſpel. This hath made many no better then* lunaticke, *caſt others into the* fire of contention, *and drowned numbers in the* waters of euerlaſting perdition. *Now alas, what good ſoule would not downe on his knees, cry with all his heart,* Lord Ieſus take pitie *on this deſtreſſed world, reſtore them to their* ſenſes, *deliuer them from theſe* fierce fiers, *and pul them out of theſe* dangerous waters: *often hath it bin in the hands of thy Paſtours, but as yet they could not heale vp th[illegible] brawles: ſurely it is, becauſe we are a* faithleſſe *and* crooked generation: *Long haſt thou been with vs, and we haue had a large time of thy patience, and it could not be but that thou would haue brought it to paſſe long before this, except our vnbeleife had hindred it.* Arminius *hath taken in hand to worke this cure, but I feare he hath raiſed vp more* ſpirits, *then can eaſily be laid againe. Queſtionleſſe, as our* Sauiour Chriſt *ſpoke of that kind of poſſeſſion, that it could not come out but by prayer and faſting: ſo no more can theſe* dangerous ſpirits of error *be quieted* *and laid to ſleepe, but by the prayers and faſtings of Gods faithfull people.* Iſa.58.3. *condemnes all faſting to* ſeeke our owne wills, *and* require our owne debts: *it cannot be good* to faſt for ſtriſe, *and* to ſmite with the hand of wickedneſſe. *Surely I haue heard, that when* Arminius *was intreated to defend the receiued opinion of Predeſtination in the reformed Churches, did ſo diſtaſt it, that hee broached in his readings the cleane contrarie, whereupon ſtrange rumours were raiſed, that he was become a maine hereticke. It was* Bezas iudgement *of him, when hee was a young man, that hee would either prooue an admirable miniſter of God, or a dangerous enemie to Gods truth: Theſe reports are not to be paſſed ouer without conſideration; for though he ſeeme to cry downe the* former rumours *in a booke now extant: yet both the booke, and the rumours together, demonſtrate that he ſought an oppoſite wil to the reformed Churches. We denie not but that Gods true Church may erre, and ſo his will might not be againſt Gods will: yet for my part, I eſteeme ſo reuerently of my* auncients, *and the* truth admitted, defended, *and* propagated *by them, that I dare not otherwiſe iudge, then that* Arminius *in faſting and prayer, ſought his owne will: and therefore no maruell if he haue laboured to ſtriue with that worthy man* M. Perkins. *In the beginning of his booke, he profeſſeth nothing but brotherly loue: yet I intreat you, obſerue but the whole carriage of his booke, and ſee how he ſcannes euery word, exults & triumphs ouer him, as though he meant to cenſure him for a blaſphemous hereticke againſt God. The man is dead, his booke is now his memoriall: and to my reading ſauours of nothing more, but that he meant to ſmite this worthie man, if not* with the fiſt of wickedneſſe, *yet of* hard cenſure *and iudgeme*[illegible] *This likewiſe may appeare in his* followers, *who beare a moſt deadly hatred to all that profeſſe M.* Calvin, *and his beſt followers; and moſt ſhamefully rayle on them: the* Papiſts *ſhall find more loue at their hands, then a* Caluiniſt. *Alas, my brethren;* is this the faſt that the Lord hath choſen? *No, no: the Lord would haue vs* looſe the bands of wickedneſſe, take off the heauie burdens of ſinne, *and hereſie,* deale the bread of life to the hungrie, bring the poore that wander into Gods houſe, & not hide our ſelues from our own fleſh: *If wee would conſider this, then would the Lord* make our light breake forth as the morning, our health growe ſpeedily, righteouſneſſe goe before vs, and the whole glorie of the Lord embrace vs. *The want of this, makes the Papiſts reioyce, and triumph to ſee vs, their profeſſed enemies, to quarrell and ſtrike at one another. Oh that I had a* bodie *to* faſt *night and day! and a* heart to pray *that the Lord would reconcile vs, and make his glorious truth ſhine among vs, to expell that darkneſſe that makes the diuiſion! When my booke was in the preſſe, I intended nothing but the meere explaining of Gods ordering of ſinne, and ſo make vſe of it: but I could not in my minde be at reſt, vntill I had attempted ſome thing, in this maine controverſie. I acknowledge it might haue bin much better atcheiued by ſome of the* Lords great Worthies, *vnto the leaſt degree of whoſe ſtrength, I haue not attained: But being as yet neglected by them, I thought it better, notwithſtanding my great weaknes, to ſay ſomething in the loue of the truth, then to paſſe it ouer with ſilence. I hope it will put others in mind who are of greater abilitie, what they ought to doe: and I would to God my labours might ſerue as* foyles, *to ſhew the greater glory of their ſurpaſſing excellencies: or as* courſer wares, *to make their* finer ſtuffes *more ſaleable and commendable. For mine owne part, I am ſo reſolute, that I put it in my creed, as an error that I will neuer beleeue; and I hope in God it is now at his height. Chriſtian Reader, be not offended with my young yeares, to make thee diſtaſt my timely writing. I hope I haue keept me to Gods truth; eſteeme that, and then iudge mee as thou pleaſeſt.* Conſider what is ſaid, and the Lord giue vs vnderſtanding in all things.

◆

Thine in the Lord,

IOHN YATES.

¶ *To euery godly, zealous, and ſincere Profeſſor of Gods true Religion; the wiſhes of the Author.*

THis vacant white, I could not paſſe away,
Perchance the blacke is worſer, thou wilt ſay:
The worſt is ſaid, and better is my creed,
That thou in this my loue wilt euer read.
To *giue* and *take* is neither *more* or *leſſe*,
But loue is more, then can our gifts expreſſe.
The former tearmes as *relates*, *thine* and *mine*,
Let's paſſe *proud tearmes*, and then the gift is thine.
Thine as his owne, if better were his owne,
Loue is the beſt, hence let the reſt be knowne.
As pureſt *wine* runnes from the homely *preſſe*,
So plaineſt loue giues comfort in diſtreſſe.
Perfumes haue ſweeteſt ſmell, which fire find,
And loue the greateſt grace, which zeale can mind.
The *roſe* in ſtill is ſweeter then on ſtalke,
Diſtill thy loue, and ſweete ſhall be thy talke.
My good to God is none, to thee is all,
Yet both to God muſt for a bleſſing call.
The ſillie *Bee* ſuckes honie from the weedes,
But flowers ſeene, full ſoone on faireſt feeds.
Make ſome thing of the worſt, but gaine the beſt,
That after death thou may haue happie reſt.
The preſſe hath ſtamp'd theſe lines, for thee to preſſe
A deeper ſtampe then can my lines expreſſe.
Preſſe not my skill, for art preſume my heart
As thine, that loues no further for to ſtarte.
The gift is thine by due, the debt is mine,
God grant thee ioy in reading of each line.
Amen.

The generall heads of the Controverſie concerning Gods decreeing of ſinne.

1. *Obiections: from the Text.* 47. *anſwered.* ibid. *from attributes.* 48. *anſwered.* ibid. *from ſubiect.* 49. *anſwered.* ibid.
2. *Arguments prouing: from the end.* 50. *from method.* 52. *from God, firſt and laſt.* 54
3. *Of ſinnes entrance: his cauſes principall, inſtrumentall, and accidentall.* 55. *how God purpoſed this entrance.* 56. *how the lawe workes ſinne.* 58. *poſitions of the manner.* 59
4. *Of ſinnes progreſſe and conſequents.* 63. *what is Gods work therein.* 64
5. *Obiectiions that God is the anthor of ſinne: from Scripture.* 66 *anſwered.* ibid. *from* Bellarmine. 68. Caluins *iudgement.* ibid. *from reaſon.* 73. *anſwered.* 74. *from orthodoxe writers concerning Gods will, decree, mans will, and his reprobation.* 78
6. *Anſwered.* 88. *how God wills ſinne to be.* 89. Arminius *ſophyſtrie.* 91. *determination no cauſe of neceſſitie.* 96. *when a thing is, how neceſſarie.* 97. *of Gods concourſe.* 98. *of Gods irreſiſtable will.* 106. *the nature of Gods decree.* 107. *freedome of mans will.* 121. *reprobation no puniſhment.* 123
7. *Collation of M.* Perkins *and* Arminius. 127. *in* 10. *principles to.* 139. *for the definition of predeſtination.* 139. *how counſell* 139. *of the ſubiect and his degrees.* 140. *to* 152. *laſtly of the end and ſubordination of meanes.* 152. *to* 160.

PSALM. 50. 21.

Theſe things haſt thou done, and I held my tongue: therefore thou thoughteſt that I was altogether like thee: but I will reproove thee, and ſet them in order before thee.

CHAP. I.

Of the generall Analyſis.

All men in the world are either Atheiſts, Hypocrites, or Saints.

IN the world we haue three ſorts of people: Firſt Atheiſts, that care for no religion: ſecondly Hypocrites, that care for formall religion: thirdly Saints, that care for true religion. Atheiſts diſcouer themſelues, and therſore the word of God is not large in ripping vp their ſinnes. Hypocrits make a faire ſhewe, and therefore the word of God is verie copious in reuealing their ſinne, and threatning iudgement againſt them: it tels them plainely they are all for the ceremonie, nothing for the truth; they lay hold on the ſhadowe, but looſe the ſubſtance, theſe mens ſacrifices are no better then abhomination vnto the Lord, he hath no eare to heare them withall, he hath no eyes to looke vpon their ſacrifices, no ſmell to ſauour a ſweet ſauour of reſt in them, but his ſoule is diſpleaſed with them, and his heart doth riſe againſt them, that hee muſt needs ſpewe them out of his mouth! hee hath no taſt to ſay that the ſacrifices they haue prepared, are any ſauoury meat vnto his palate, and yet the Lord is no daintie taſter, for hee would ſay it were well, if there were but a willing mind. Indeede Izaac the father of Iacob and Eſau, might be deceiued in his ſonnes, and in their veniſon: but ſurely hee was not deceiued in their garments; for when he had kiſſed Iacob, hee

Iacob and Eſau a true type of Gods militant Church, which is, *cum zizanijs.*

God is not dim-ſighted to iudge betwixt the tares & wheate.

ſmelled the ſauour of his garments, and bleſſed him, and ſaid moſt truely, behold, the ſmell of my ſonne is as the ſmell of a field, which the Lord hath bleſſed; but the Lord is not as man that he ſhould any way be deceiued: Iacob ſhould neuer haue gotten the bleſſing from Eſau by hauing his brothers hands in ſhewe, except the Lord had brought that to paſſe which long before he had decreed, Iacob haue I loued, Eſau haue I hated: So ſtands the caſe betwixt all hypocrites and true profeſſors, they may haue the hands of Eſau, but their voice will bee the voice of Iacob: or morally, their hands may be the hands of Iacob, but their voice will be the voice of Eſau: the world might be deceiued by the workes of their hands, but if they liſten to their words, they ſhall find them relliſh of Eſaus heart: but the Lord knowes their workes that they are not onely couered with goates skins, but that they themſelues are goates indeede, and ſo ſhall one day appeare, when the Lord ſhall goe through the flocks, and ſeparate from all the ſheepe the little ſpotted, the great ſpotted, and the blacke ſpotted; not to be the wages of Iacob, but the inheritance of the deuil: and therefore bleſſed are all they that ſhal be found in the garments of Chriſt Ieſus, that ſo not Izaac, but the God of Abraham, Izaac, and Iacob may bleſſe them with the dew of heauen, the fatneſſe of the earth, plenty of wheat and wine, that all the world may be their ſeruants, and all their mothers children honour them: and therfore curſed be he that curſeth them, and bleſſed be he that bleſſeth them: let the hypocrites complaine, we haue done thus and thus, and yet thou regardeſt not: we haue bin thy eldeſt ſonnes in caſting out deuills, working miracles, preaching, faſting, ſacrificing, giuing of almes, and what haue we left vndone for thy names ſake? haſt thou not therefore one bleſſing in ſtore (ô father) to bleſſe vs withall? Well, it may be they will imitate Eſau in his paſſion, lift vp their voices and weepe, and ſurely God will ſay of them as he did of Ahab, Seeſt thou not how Ahab playes the hypocrite? yet becauſe he humbles himſelfe in ſhewe, I will beſtow a bleſſing in ſhew vpon him, I will ſpare him for a time: ſo becauſe yee haue wept with Eſau for a bleſſing, behold

Hypocrites ſhal be rewarded.

hold the fatneſſe of the earth ſhall be your dwelling place, by your ſwords and crueltie to my Saints ſhall you liue, I haue made you your brethrens ſeruants, but it ſhall come to paſſe when you ſhall get the maſterie, that you ſhall breake their yokes from your neckes, and aſſoone as the daies of your mourning are come and gone, you will ſlay your brethren, for that hath beene the thought of your mind: yet let me tell you my mind, them haue I bleſſed, and they ſhall be bleſſed; but for you hypocrites which would ſeem to haue the little ſpots among my ſheepe, I tell you, that I haue ſeparated you for the day of ſlaughter; and againe you hypocrites, which are not of the number of theſe ciuill profeſſors, but groſſe hypocrites, with great ſpots in my congregation, and yet defie my ſeruants which tell you of your damnation, I tell you, that you are in the ſelfe ſame predicament of my decree of reprobation. And laſtly, all you Atheiſts, which haue the blacke ſpots vpon you, which will acknowledge no more then bruit beaſts, I tell you, that you and all the reſt, are the goates that I muſt ſet on my left hand, and pronounce this ſentence againſt you, Goe you curſed into hel fire, prepared for the deuill and his angels, there ſhall be weeping and gnaſhing of teeth for euer.

Cruelty of hypocrites.

God will ſurely bleſſe the godly and curſe the wicked.

Ciuil hypocrits.
Groſſe hypocrites.
Meere Atheiſts.
Little ſpots.
great ſpots.
blacke ſpots.

This Pſalme is as I may tearme it, an Aſſize or ſeſſion holden of the Lord: vnto whoſe iudgment ſeat are called his holy ones, ſuch as feare him in ſinceritie of heart; and hypocrits, ſuch as feare him in ſhewe, whoſe lips call vpon him, but their hearts are far eſtranged from him: therefore that we may profitably behaue our ſelues in this matter, & ſet our ſelues to the true conſideration of the forme & manner of proceeding, let vs giue the ſumme of the whole Pſalme in a plaine & orderly analyſis of the whole matter: and the rather I take it in hand, becauſe that if I ſhall vnderſtand the Church of God to reape benefit by it, I ſhall proceed in the reſt of my purpoſes tending this way: for this I haue purpoſed to doe by the grace of God, and the aſſiſtance of his ſpirit. Firſt, to ſhew the changeable eſtate of Gods Church, in outward things. Secondly, to diſcouer the lights of Prophecie, which haue made theſe diuers colours apparent, leaſt through our corruption wee ſhould aſcribe all to fortune. Thirdly, Due performance of his promiſes, in making all things worke together for the good of his Church and children: whereby all doubts that might ſpring out of the two former, are fully reſolued, and God prooued moſt wiſe in diſpoſing of all things, and moſt true in foretelling of all future accidents. Fourthly, Becauſe the moſt liuely colour of Gods Church in this world, is affliction, to laie down a diſcourſe of that, whereby euery faithful ſoule may ſee, what dammage it is to the profeſſion of Chriſt. Fiftly, Becauſe affliction is the worſt eſtate of Gods Church, I will ſhew that it is a more happie eſtate, then the beſt eſtate in the world. Sixtly, To drawe men from the confidence of the world, and from that vaine conceite of religion, as the diſcontentedſt life in the world, I will plainely ſhew, that the world and all the excellencie of it, can not giue a man content in all his wants, ioy in all his ſorrowes, neither to reach vnto eternitie: and therefore men ſhall find the iſſue thereof, nothing but vanitie, and vexation of ſpirit: and that their onely happineſſe conſiſts in the feare of God, and keeping of his commandements. Seuenthly, To take away all Balams wiſhes, and the perſwaſion of hypocrites, wee will ſhewe what the Lord requires for the attaining of true happineſſe. Eightly, Wee will lay downe the true triall of our eſtates, leaſt with hypocrites we build the ſpiders houſe, and ſo be ſwept down with the beſome of Gods wrath, & with hypocrites throwne downe into hell. Ninthly, Wee will laie downe Gods admonition to all whoſe caſe is not deſperate, that they looke to themſelues, whileſt the gracious call of the day of the Lords viſitation is vpon them, that they be reclaimed. Laſtly, wee will ſhew the comfortable inuitation of the Lord, to euery one that is hungry and thirſtie for the bread and water of life. Wherewith wee wil ioyne Gods awaking of euery ſleeper to ſtand vp from the dead, that Chriſt may giue him light. And becauſe many deceiue themſelues, this ſhall be the concluſion, that after the light hath appeared, how they ought to walke vntil the day ſtarre of righteouſneſſe hath guided them to the place of all bliſſe and happineſſe. Theſe things haue ſo inflamed my heart, that I would faine haue the fire break out: and yet my yeeres make mee with Elihu, to ſay, I am yong in yeeres, and many about mee are ancient: Therefore hitherto haue I doubted, and ſtill am afraid to ſhew mine opinion: for it beſeemes youth to ſay, the dayes ſhall ſpeake, and the multitude of yeeres ſhall teach wiſedome: neither (bleſſed be God) need I to ſpeake, becauſe I haue waited till the ancient haue ſpoken, and yet perceiue that they haue found out no matter to comfort good Chriſtians, and condemne the world, for the world is full of their learned writings, and they haue brought ſufficient teſtimonies to prooue all truths, conuince all errors, eſtabliſh the godly, and throw downe the wicked and profane: yet ſeeing God will haue line vpon line, and precept vpon precept, I haue beene bold to doe ſomething, for the building vp of Gods ſanctuarie. Surely, there is a ſpirit in man, but the inſpiration of the Almightie giueth vnderſtanding. Therefore renouncing my owne ſpirit, and deſiring wiſedome from the true fountaine, I truſt in God I ſhall not ſpeake out of my turne, nor ſhew mine opinion in an vnſeaſonable time: for I confeſſe God hath made mee full of matter, and the ſpirit within mee compelleth me, behold my bellie is as the wine which hath no vent, and like the new bottels that braſt, therefore will I ſpeake that I may take breath, I wil open my lippes, that ſo I may be eaſed of my trauel. And God grant that when I haue deliuered my hearts deſire, I may reioyce that God thereby is glorified, his Church edified, poore Chriſtians comforted, and my owne ſoule ſaued; when I ſhall come to giue vp my accounts to my God, that beſtowed his talents vpon mee, to trade withall vnto his comming: and therefore in confidence that God wil accept of my poore deſire, and that it ſhall not be in vaine, I offer this as a pledge of the reſt.

But to returne againe to our former ſubiect, the partes of this Pſalme are in number two: The comming of the Iudge, and his order of proceeding: the comming of the iudge to the ſeauenth verſe; his proceeding in iudgement in the reſt.

The comming of the Iudge, laies downe his excellencie and
V. 1. power: his excellencie in the two firſt verſes. His excellency
conſiſts in his authoritie and maieſtie: his authoritie in the
firſt verſe, a great commander, for he is the God of gods, and
the Lord of lords. And the manner of his commanding is
forcible, for it is but ſpeaking and calling, and at his word hea-
uen and earth obey. 2. The extent is exceeding large, for it is
from the riſing of the ſunne vnto the going downe thereof:
and therefore when the Lord ſhall come to iudge both quick
and dead, hee ſhall not extend his authoritie beyond his com-
miſſion.

V. 2. The Maieſtie of this Iudge, is deſcribed in the 2. verſe: firſt, from the ſubiect place, Sion, which greatly magnifies the Iudge: for Sion is the perfection of beautie, and therefore the very appearance of the Iudge ſhal dazle the eies of all beholders. 2. From his effect, in theſe words, hath God ſhined: therfore ſhal Sion reioyce for this honour, and all that dwel in Sion ſhall lift vp their heads, for the day of their deliuerance drawes neere: but the wicked which are ſtrangers in Sion, and Alliants from the common wealth of Iſrael, without God, and without Couenant, ſhall be taken at vnawares to their euerlaſting confuſion: and this is the Iudges excellency, his power followes.

V. 3. The power of the Lord is declared: 2. prooued: declared verſe the third, by two effects, firſt God ſhall come; it is no rumour, or flying tale, inuented to terrifie the world withall, but it is moſt certaine as though it were alreadie done: ſecondly, God ſhall not keep ſilence, or winke at ſome mens faults, becauſe hee dare not ſpeake: hee will neither drown his words, nor eate them for the proudeſt.

Secondly, his power is prooued, firſt by his meſſengers, 2. by his faithfull witneſſes: By his meſſengers, verſ. 3. moſt excellently ſet out vnto vs: 1. by their names, declaring their nature, fire and tempeſt, and therefore who ſhall be able to ſtand before him: if they miſſe the fire, the tempeſt ſhall meete with them, ſo that there ſhall be no eſcape out of the hands of this Iudge. 2. By their effects, deuouring and moouing, therfore iudgment and ſwift execution. 3. From their attendance, they ſhall goe before him, and round about him, therefore way ſhall bee made before him, and roome ſhall bee gotten round about him. 4. By the adiunct, a mightie tempeſt, therfore ſhall it ouerturne all the bulwarkes of the wicked.

V. 4. His faithfull witneſſes 4, 5, 6. verſes: called, v. 4. executing: 5, 6. called, firſt by name, heauen and earth; therefore ſhal iuſt euidence be giuen in againſt euery offender: the earth ſhall couer no offences, for the heauens ſhall reueale it; neither ſhall any bill bee left vnread, for all offences are written either in heauen or earth; neither can there be any dropping, for heauen and earth will gather vp all. 2. They ſhall haue their charge from God, for God ſhall call them, and therefore they ſhal deale faithfully. 3. The end of their calling is appointed, and that is to iudge his people, & therfore in Gods Court there ſhall be no plea for ignorance: for he that manifeſts the end, will diſcouer all meanes that ſhall bring vnto the end.

Execution is either the conuention of the people, or the proclamation of the Iudge: conuention of the people. v. 5. V. 5. Firſt there muſt be a gathering, for all men are abroad at their workes vntil this iudge come, and therefore woe vnto them, that are gathered with their ſinnes: but happie ſhall euery ſoule be that is found weldoing, when the Lord ſhall ſend to gather him. 2. This gathering ſhall be of his Saints, and all thoſe that make a couenant with him with ſacrifice: and therfore the hypocrites ſhall be too blame, that haue cried, wee haue faſted, prayed, ſacrificed, and yet thou regardeſt not: let this aſſure them that God regardeth. 3. It muſt be before God, alas, before him at whoſe preſence the Angels couer their faces, and holy Prophets haue cried out moſt lamentably, wee die, becauſe wee haue ſeene the Lord of hoſts: what then ſhall become of odious hypocrites? 4. Both muſt come together: but how ſhall that bee, ſeeing the Pſalm. 1. 5. wicked ſhall not ſtand in the iudgement, nor ſinners in the aſſemblie of the righteous? yea they ſhall ſtand, euen as they haue made the godly to ſtand in their aſſemblies, to the periſhing of them in regard of their wrath: ſo ſhall they ſtand in the aſſemblie of the godly before the Lord, to the periſhing both of bodie and ſoule. 5. Circumſtance in the conuention, is the worſhip of an hypocrite, and that is, a couenant with ſacrifice, and therefore let the wicked know, that their righteouſneſſe ſhall not be hidde with the Lord, but they ſhall haue their triall according to their own righteouſneſſe: therfore let all proud Phariſies thanke God, they are not as poore publicans, they haue faſted twiſe a weeke, they haue giuen tythes of al that euer they poſſeſſed, they are no extortioners, vniuſt, adulterer, &c. well when they are tried with all their righteouſneſſe, if they fall for lacke of iuſt payment, let them thanke themſelues, for that they thought they had payed all, and that they were in debt to no bodie.

V. *6.* The laſt thing in the execution, is the proclamation of the Iudge. v. *6.* Wherein we haue, firſt the crier, the heauens: 2. The voice; which is, firſt the declaration of righteouſneſſe: 2. of the cauſe of this righteouſneſſe, which is God, who will not poſt of the Iudgement to others, for God is iudge himſelfe. And thus much of the firſt part, the Iudges comming: his proceeding followes.

Gods proceeding begins in the 7. v. and continues vnto the end: the parts whereof are two in regard of a double obiect, his Saints and hypocrites: his proceeding with his Saints, is from the 7. verſe to the 1*6*. his proceeding with hypocrits, from the 1*6*. to the end: The firſt is done by way of reformation, the ſecond by way of condemnation: the reformation of his Saints is neceſſarie, for although they deſire ſincerely to worſhip God in the cerimonie and the ſubſtance, in ſacrifices and the truth of the ſacrifices, according to law and Goſpel, yet often times diuers things are amiſſe, which the Lord muſt haue redreſſed, or elſe all ſhall not goe well with his Saints. Marke therefore how the Lord proceeds with his Saints by way of reformation, which is double: firſt, correction of their error. 2. direction of them in the truth. Correction of error to the 14. v. direction in the truth, 14, 15. In the correction of their error, there is a moſt exquiſite methode obſerued by the Lord, which may be a patterne for all Chriſtians to imitate:

V. 7.

tate: and that is this, firſt to manifeſt his loue, v. 7. 2. to manifeſt their error, v. 8. which muſt needs be very ſeaſonable after the former: 3. to take away the occaſion of their error, which muſt needs be profitable to ouerturne the ſecond: 4. And to giue reaſons of the remoouall, which muſt needs take away all cauill and fond oppoſitions of our vntoward natures, v. 10, 11, 12, 13. Let vs looke vpon them all: firſt the manifeſtation of his loue, v. 7. Firſt, a kind compellation, and louing inuitation to attention, in this word (*heare:*) if a man were ſicke in his bodie, hee would be very deſirous that the Phyſitian would neuer make an end of ſpeaking, and therfore if wee had the ſame wiſedome for our ſoules, how attentiue ſhould wee be when ſo excellent a Phyſitian as the Lord ſhal ſpeake. 2. From the relation that is betwixt God and them: a graceleſſe child that will not heare his father before all men in the world; *O my people, oh Iſrael:* euery word an argument, (*people*) therefore if all people ſhall bow downe, and worſhip the Lord, then is it their dutie not to exclude themſelues. 2. A note of peculiaritie, (*my people*) choſen out of all nations. 3. They are (*Iſrael,*) ſo called of Iaacob their father, becauſe hee preuailed with God, and therefore aſſuredly hee ſhould preuaile with Eſau, and all wicked men. Iſrael therefore is a ſtrong bond, firſt becauſe it points out vnto them the couenant that was made with Abraham Iſaac and Iaacob: 2. the power they ſhould haue with God, and from God, to preuaile with all power euen of hel, death, and damnation: 4. Gods vehement affection to his people, in doubling his exclamation, (*O my people, oh Iſrael.*) 3. Reaſon to perſwade, is drawne from the beſt teſtimonie in the world; I will ſpeake, I will teſtifie; and therfore ſhall not Gods people heare, when the Lord of hoſts ſhall ſpeake? and ſhall they not beleeue, when the moſt faithfull witneſſe ſhal teſtifie vnto them? ſurely it were intollerable, if God ſhould not haue the hearing with all reuerence. 4. Reaſon is drawn from the right of creation, preſeruation, and in a word from the only fountaine of our happineſſe: for I am God, therefore, as able to doe what I will, either for the ſauing, or deſtroying of my creature; ſo alſo moſt willing and readie to doe both, when it ſhall ſtand for my glorie: therefore muſt I be heard becauſe I am God, and haue good right to command it: 5. and laſtly, an argument of arguments to perſwade to this dutie, (*for I am God, euen thy God*;) it is much that I ſaid I am God, this argument haue I often vſed to perſwade in many waightie matters, but when I ſhall adde further, God euen thy God, what heart ſhall not be mooued with all feare and reuerence to take notice of that which now I will deliuer vnto thee.

V. 8. Conſider of my loue, and then my reproofe ſhall not bee grieuous vnto your ſoules: my reproofe is this, v. 8. a miſconceiuing of my worſhip, to think that I ſtand ſo much vpon ſacrifices; I renounce that opinion, becauſe I ſee that the world is ready enough to embrace it: firſt, in that I haue no cauſe to find fault with you for ſacrifices, ſince they haue been continually before me: ſecondly, I haue no mind to reprooue for ſuch matters, for they are not the things that I reſpect: thirdly, becauſe I haue theſe by multitudes, ſacrifices and burnt offerings, I will not ſtand to number them: yet in a word, in that indefinite number, thinke with thy ſelfe that I haue iudged them too many: fourthly, in that they haue beene before me more then thy ſelfe, when indeed I haue alwaies deſired that in thẽ thou ſhouldſt ſet thy ſelfe before me; I would rather ſee thee on the altar, ſacrificing thy ſinnes, and offering vp thy ſelfe vpon my altar Chriſt Ieſus, as a holy, liuing, and acceptable ſacrifice, then all theſe dead ſacrifices.

V. 9. The remoouall of the occaſion of their error, is v. 9. Firſt, the taking away of the matter; no bullocks, nor goats: an excellent way to diſpatch error is, euen the remoouall of the matter, though in it ſelfe it be lawfull, and as here commaunded of God. Secondly, to put away the coſt and charges that wee are at in prouiding of ſuch matter; I will not haue them out of thine houſe, nor out of thy ſolds: ſo that thereby they ſhall not complaine they haue ſuſtained any great loſſe by his worſhip, or that hee had any neede of their goods. Thirdly, they are to take notice, that after they haue been at all this coſt and charges, that God will not eſteeme of it: for he ſaies hee will not take it at their hands.

Now leaſt the Lord ſhould be found a changeling, in playing faſt and looſe with them, to ſay and vnſay, to commaund and againe forbid, he will cleare the point by fowre moſt excellent reaſons. The firſt is drawne from the right of poſſeſſion, v. 10. proouing that all is his owne, and therefore, that he is nothing enriched by them: and his argument is drawne from an induction ſufficient, bringing all into his Syllogiſme by an abſolute ennumeration: for if all the beaſts of the forreſt be his, and the beaſts on a thouſand mountaines, then cannot man bring God a preſent out of any countrie which is not his owne *de proprio*, and therefore we ſhould but ſteale for him in one place to inrich him in another. This is the firſt reaſon. V. 10. V. 11.

The ſecond reaſon is drawne from the right of election, v. 11. the Lord hath the beſt skill to chooſe for himſelfe: firſt, becauſe he hath the moſt exact knowledge of all his creatures, & therefore able to pleaſe himſelfe beſt in his choiſe: ſecondly, his knowledge is moſt generall, becauſe hee knowes all the foules on the mountaines, and all the wild beaſts, verie hard to be knowne of man, for he can neither take them, nor count them: thirdly, the Lords election is moſt free: for he may take where he will, and yet enter into no mans poſſeſſion, for all is his owne.

The third argument is drawne from the right of prouiſion, v. 12. the Lord he needes no ſtewards or marke-officer for his owne vſe: for firſt, hee will make his wants knowne vnto no man: ſecondly, no man can knowe when the Lord is hungrie after theſe things: thirdly, becauſe all the world cannot ſatisfie him, nor all that is therein: therefore iuſtly may he put off all the prouiſion of man, becauſe it will not ſerue his turne, or be able to giue him contentment. V. 12.

The fourth argument is drawn from the vanitie of the end, v. 13. firſt, becauſe the Lord can neither eate nor drinke: ſecondly, God hath no appetite vnto ſuch things; Will I eate, will I drinke? no I will not taſt theſe things: thirdly, though I would eate and drinke, yet neuer ſhould my meate bee the fleſh of bulls, or the blood of goates; but my whole relliſh V. 13.

is in the ſacrifices of the heart, a contrite and a broken ſpirit I will neuer refuſe; I haue eares to heare of ſuch prouiſion, eyes to looke vpon it, a ſmell to ſauour the ſweet ſauour of reſt in it, a taſt to pleaſe my palate, and a touch of liuely feeling, to do them good that ſhal thus worſhip me in ſpirit and truth: but all other ſacrifices are abhomination vnto mee, againſt them I will cloſe vp all my ſenſes.

V. 14. Now followes Gods direction in the truth, which is twofold: firſt, of the parts of his worſhip: ſecondly, of the end of his worſhip. The parts of his worſhip, are prayer and prayſe; praiſe in the 14. ver. deſcribed, firſt by his parts, to offer and pay: the firſt ſhewes the willingnes of the mind; the ſecond that it is a debt, and therefore wee are to performe it. Secondly, from the obiect on which it muſt be fixed, and that is the Lord, and the moſt High: therefore the firſt lookes for feare, becauſe a Lord, and the other lookes for magnanimitie, becauſe moſt high: and therefore Chriſtians muſt be no baſe minded perſons, taken vp with the world, and things here below, but they muſt vp on high to God that dwells in the heauen of heauens, who onely hath immortalitie, and dwelleth in the light, that none can attaine vnto, whom neuer man ſaw, neither can ſee: and therefore an high eſtimation beſeemeth the Saints in prayſing of God, that hath abaſed himſelfe to behold miſerable man, and accept at his hands the offring of thankſgiuing. Thirdly, the extent of our praiſe, which muſt reach as high as vowes: for there be foure excellent helpes in the practiſe of all Chriſtian duties, which carefully beeing obſerued, will ſtrengthen all our actions. The firſt is, when wee goe about any good dutie, to deale thus with our ſoules: ſurely by the grace of God I purpoſe to ſet my ſelfe about this action. 2. That my purpoſes be not vaine, I enter couenant with the Lord, and promiſe that that which I haue purpoſed, I will performe vnto him. 3. That I may be no couenant-breaker, I vow vnto the Lord my obedience. 4. That I may not be raſh in my vowes, I proceed further, and ſay with Dauid, I haue ſworne that I will keepe thy righteous ſtatutes. Now when the Deuill, my corrupt fleſh, the world,

Foure things notable for Chriſtian practiſe; 1. purpoſe, 2. promiſe, 3. vowes, 4. oathes.

or any worker of iniquitie, ſhall ſet vpon mee, thus will I anſwer; Why would you haue me breake my purpoſes, and be inconſtant in my reſolutions, ſeeing the world deſpiſeth all inconſtancie: againe, though I might change my purpoſe, yet my promiſe I will not alter; for infidelitie is hated of all: but if you will ſay, you may put off the performance of your promiſe, becauſe you beare men in hand with diſpenſations of future obedience, yet I haue a third thing that binds mee more ſtraightly, and that is a holy vow vnto the Lord, which being lawfully made, I muſt not breake for a world of wealth: yet if you will be inſtant vpon mee, and ſay, I was too raſh in my haſty vowing, then I pray you conſider, that I haue ſworn vnto the Lord; and therefore to haue God to count mee for a periured perſon, would ſting mee at the heart, and ſuffer my conſcience neuer to be at peace with mee: therefore putting all theſe together, purpoſe, promiſe, vow, and oath, how ſhould I doe this great thing you require, and ſinne againſt my God: theſe things beeing practiſed, I dare boldly ſay euery Chriſtian ſhall find daily increaſe of grace, and more readineſſe to ſerue God.

The ſecond part required, is prayer, v. 15. which is diſcouered vnto vs, First by his work to call, ſhewing great neceſſitie: and therefore the neglect of it muſt needs bring extraordinarie loſſe vnto the ſoule. 2. By the proper obiect, vpon mee the Lord, the beſt ſuccour in the time of need. 3. By the adiunct of time, in the day of trouble: and therefore great occaſion is giuen to euery Chriſtian ſoule to call vpon his God. 4. The promiſe is annexed, as an excellent motiue to ſo excellent a dutie; ſo will I deliuer thee: and therefore happie is euery Chriſtian, that hee may know aſſuredly in euery day of trouble, hee hath hope of the day of deliuerance. And theſe are the parts of the true worſhip of God, praiſe in proſperity, prayer in aduerſitie: the end of both followes in the ſame ver. And thou ſhalt glorifie mee: therefore not vnto vs, O Lord, but vnto thy name, for all thy mercies be aſcribed all honour and glorie. V. 15.

The ſecond part of Gods proceeding, is with the profane V. 16.

hypocrites, from the ſixteenth verſe to the ende: the parts wherof are three, conviction to the 21. v. ſentence of iudgement in the 21. v. and application in the 22. 23. v. The conuiction is of two ſorts of crimes, firſt, againſt God, the breach of the firſt table: the ſecond againſt his neighbour, the breach of the ſecond table: the firſt which is againſt God, is in the ſixteenth and ſeuenteenth v. and that is a forme of Religion in the ſixteenth v. but a deniall of the power in the 17. v. The ſhew of religion is ſet forth by his effects, declaring and ſpeaking. 2. By the obiect, ordinances, and couenants: 3. From the iniurie they offer vnto God, what haſt thou to doe? 4. From a teſtimonie of God himſelfe witneſſing againſt him, but vnto the wicked ſaid God. Therefore the religion of all hypocrites is formall in the fruit, and in the obiect, to the iniurie of God himſelfe, and the prouoking of a ſharpe witnes againſt themſelues.

V. 17. The power of Religion is wholly denied v. 17. Firſt, in affection: they hate reformation. 2. Of inſtruction in actions, they will endure no reformation. 3. By obſtinacie, in caſting Gods words behind them. They direct degrees of ſinne: firſt, to enter the affections by hatred of good, and loue of euill. 2. To proceed to action without all reformation. 3. To continue in practiſe by obſtinate rebellion, and caſting off Gods yoke.

V. 18. The ſecond order of crimes, is the breach of charitie vnto his neighbour, 18, 19, 20. v. which are of two ſorts; of actions, and ſpeaches: of Actions v. 18. Firſt, laid foorth in their kinds: theeuerie and adulterie. 2. By their formes, running with theeues, partaking with adulterers: where the conſent vnto theſe ſinnes, is taxed with the practiſe. 3. From the motiue cauſe, in theſe words, when thou ſeeſt; ſhewing how the deſire of wicked men is inflamed with the beholding of the ſinnes of others, to make them runne with them in inward conſent, and be partakers in the verie heart.

V. 19. The ſecond kind of crimes, are of ſpeaches: firſt of things, ſecondly of perſons: of things, v. 19. wherein wee haue, firſt the kinds, euill and deceit: euill in the forme, deceit in the end. 2. From the inſtruments, the mouth and the tongue, abuſed of wicked men to the hurt of others, and the deſtruction of themſelues. 3. From their willing practiſe, in theſe words, thou giueſt thy mouth: as though they would ſell themſelues to commit iniquitie: thou forgedſt, as though they were alwaies in the fire of miſchiefe.

Of perſons, firſt the preparing of themſelues, in that word, thou ſitteſt. 2. The manifeſtation of their malice, thou ſpeakeſt and ſlaundereſt. 3. The aggrauation of their ſinne, in regard of a double obiect; thy brother, more generally: thy mothers ſonne, more ſpecially: ſhewing how vnnaturall they are, euen to their owne fleſh, and the very bowells of their mother. V. 20.

And thus much of the conuiction: the ſentence of Iudgement followeth in the 21. verſ. Wherein wee haue the two parts of all Gods ſentences, truth and holineſſe: for it is requiſite that euery ſentence of God be true and holy: the truth in theſe words, theſe things haſt thou done: the holineſſe in the reſt. V. 21.

The truth is moſt exact, conſiſting of all requiſits: firſt knowledge without all errour: 2. integritie without all partialitie: 3. equitie without all contradiction. The firſt is cleare, in that the Lord enters vpon the very particular ſinnes of an hypocrite, (theſe things) and therefore can no way be deceiued; for hee that ſees things in generall, and theſe things in ſpeciall, leaues nothing vntouched. The ſecond is alſo moſt euident, for the Lord reſpects neither the perſon, nor the ſinne of the perſon: but ſaies plainely, thou, and theſe things. And the third is apparant to euery eye, for the Lord handles no matters either vpon ſuſpicion or malice: for he is moſt certain of the fact: neither doth hee complaine of any thing but the fault, haſt thou done: and therefore what ſhall an hypocrite plead for himſelfe, when hee ſhall ſee his doings plainely detected? Truth.

The holineſſe of the Lord hath two parts, both which are contained in the ſecond part of this ſentence, and they are mercie and iuſtice: for a holy God muſt be a mercifull God, Holineſſe.

and a iuſt God: his mercie in theſe words, *I held my tongue, and thou thoughteſt that I was like thee:* his iuſtice in the reſt. Gods mercie is deſcribed by foure things: Firſt, by his adiunct or qualitie, ſilence. 2. By the ſubiect about which it is conuerſant, and that is the doings of the wicked. 3. By his accidentall effect, and that is the thoughts of the wicked. 4. By the forme and manner of theſe thoughts, and that is to make God like themſelues, or meaſure God by themſelues. Mercie.

Iuſtice. The ſecond part of Gods holineſſe is his iuſtice, deſcribed by power and comely order: by power in theſe words, I will reprooue thee: where wee haue foure things to manifeſt the power: Firſt, the efficient cauſe, the Lord, and therefore moſt powerfull iuſtice. Secondly, the forme, reproofe, iuſtice vindicatiue or puniſhing, not remunaratiue or rewarding; and therefore ſo much the ſtronger: the touch of his little finger is able to doe much, and therefore what ſhall be the power of his whole hand, and the ſtrength of his arme? his breath which in man is nothing, yet in himſelfe makes ſmoaking coles, and flames of fire iſſue out of his mouth to the deſtruction of all ſinners. 3. From the obiect, ſinne, which all the iuſtice of man is not able to find out: yet ſhall this iuſtice ſearch it to the quicke, and ranſacke it to the bottome. 4. Becauſe of the perſon which is an hypocrite, who for the moſt part deceiues the whole world, yea and his owne ſoule too, yet now woe vnto him, for hee hath fallen into his hands that can not be deceiued.

The comely order in theſe words; And ſet them in order before thee. Firſt, giuing vs to vnderſtand, that ſinne is confuſion and diſorder: and all ſinners are confuſed and diſordered perſons. 2. That there is an order to be taken with all ſinne and ſinners. 3. That when God ſhall haue taken order with them, then the conſcience ſhall take horrible notice of their ſinne, and the puniſhment thereof, to their euerlaſting ſhame and confuſion in plagues, and puniſhments, that neuer would ſee any diſorder in ſinne and wickedneſſe.

V. 22. The application followeth in the 22. 23. v. and it is twofold. Firſt, to the wicked, an earneſt admonition. Secondly, to the godly

- cōming,
  - excellencie,
    - authoritie, v.1.
      - commander,
        - the God of gods, high preheminence in compariſon of all.
        - euen the Lord, ſole dominion ouer all without compariſon.
      - command,
        - forme,
          - ſpeaking, a word made all, a word rules all.
          - calling, quicke diſpatch, all yeeld at Gods call.
        - extent,
          - in the ſubiect, the earth and all therein doe obeyſance.
          - in the limits, from the riſing to the falling of the Sunne.
    - maieſtie, ver.2.
      - in the ſubiect, out of Zion, which is the perfection of beautie.
      - in the effect, hath God ſhined.
  - power,
    - declared,
      - for certaintie, v. 3. Our God ſhall come.
      - impartiallitie, and ſhall not keepe ſilence.
    - prooued,
      - by meſſengers,
        - fire before him, which ſhall make quicke diſpatch, v.3.
        - a mighty tempeſt ſhall be mooued round about him, v.3.
      - faithfull witneſſes,
        - called
          - by names, heauen aboue, the earth beneath, v.4.
          - appointed to iudge his people, v.4.
        - executing
          - by conuention of all, both Saints, and hypocrites, verſ. 5.
          - proclamation,
            - of righteouſnes, v.6.
            - of the iudge, for God himſelfe is iudge, v.6.
- proceeding with
  - Saints,
    - correction,
      - in loue
        - manifeſted, Heare oh my people & I wil ſpeake and I wil teſtifie, v.7.
        - prooued; for I am God euen thy God, v.7
      - in truth,
        - affirming,
          - firſt their error, I will not reproue thee for thy ſafices, but for want of the beſt part, thy ſelfe, v. 8.
          - remoouing the cauſe of their miſconceit, v.9.
        - reaſoning from
          - equitie
            - of poſſeſſion, all is mine, v.10.
            - of election, I know all, &c. v.11.
          - neceſſitie
            - none for man to prouide God of theſe things, v. 12.
            - none for God to make any vſe of them, ver.13.
    - direction,
      - to his worſhip
        - prayſe, v. 14.
        - prayer, v. 15.
      - to the end, and thou ſhalt glorifie me, v.15.
  - hypocrits
    - conuiction,
      - of the firſt table,
        - a forme of godlineſſe, v.16.
        - the deniall of the power thereof, v.17.
      - of the ſecond table,
        - actions,
          - conſent to theeuerie, v.18.
          - partaking with adulterers, v. 18.
        - ſpeeches,
          - euill in ſubſtance, v.19.
          - perſonall in application, v.20.
    - execution,
      - ſentence of iudgement, Theſe things haſt thou done, v.21.
      - application
        - to the profane, v. 22.
        - to the godly, v.23.

godly, a ſerious inſtruction: the earneſt admonition to the wicked is in the 22. ver. amplified firſt from due conſideration, Oh conſider this, make good vſe of my iudgements, let them not be idle ſpeculations, but profitable inſtructions to your ſoules: Secondly, from the forlorne negligence of all wicked men, which is to forget God, euen in the time of iudgement: Thirdly, from the imminent danger; and that is tearing in peeces of the Lord: Fourthly, from the ineuitableneſſe of it, and the vaine confidence of helpe, in theſe words, And there be none that can deliuer you.

V. 23. In the concluſion of all, which is the application to the godly, vſe is made of the whole Pſalm, for the glorious comming of the Almightie, his mercifull proceeding with his Saints, and the fearefulnes of his iudgments with the wicked, ought to be a threefold cord to drawe them to true obedience, and learne the inſtruction of their God. See therefore the vſe of the firſt part of Gods proceeding, He that offereth praiſe ſhal glorifie mee: would you know my mind, O my louing Saints? Why this it is in briefe, and take it for your concluſion, The beſt ſacrifices are praiſe, for they alone ſhall glorifie mee, and giue mee full contentment. For the ſecond, the vſe that you ought to make of my conviction of an hypocrite, is this in breife; that ſeeing he hateth to be reformed, and caſteth my words behind his backe, and therefore muſt needs be condemned, (though hee haue made a faire ſhew in preaching of my ordinances, and talking of my couenants) ſee you therefore vnto it: for I promiſe faithfully to euery one that diſpoſeth his way aright, ſhall be ſhewed the ſaluation of God: and therefore God grant that euery one of vs may haue more of the power of religion in the heart, then a ſhew in outward profeſſion.

CHAP. II.

Of the particular explication of the words.

AND thus haue I vnfolded the whole Pſalme, which if I ſhall perceiue to be a profitable way for the inſtruction of Gods Church, I ſhall proceed in the reſt: but if it ſhall be diſprooued,I will trouble the world with no more diſcourſes: for wee haue alreadie bookes enough, which make vs waſt our times vnprofitably: but I truſt in God, ſeeing that I am not guiltie vnto my ſelfe of any priuate motion, that it is the worke of the Lord; and therefore, as alreadie it is approoued of ſome, ſo I doubt not,but they that loue the Lord will beare the like affection. And therefore I pray with the Apoſtle,that both I and they may conſider what is ſaid; and the Lord giue vs vnderſtanding in all things.

I. Part. Of the arraignement, day, and perſons.

Euidence.

Patience in tryall.

Abuſe of Gods patience.

Sentence of iudgement.

The generall diſcourſe of the Pſalme is alreadie cleared,only I haue ſelected this one verſe for the ground of all my future proceedings. I call it *Gods arraignement of hypocrites:* firſt, becauſe the Lord himſelfe brings in the euidence againſt thē, *Theſe things haſt thou done.* Secondly, becauſe the Lord hath made long tryall of their repentance, *I held my tongue.* Thirdly, becauſe they had fulfulled the meaſure of their ſinne, by making God an idle iudge of them, *thou thoughteſt that I was like thee.* Fourthly, becauſe God vpon good euidence, long experience, and the full meaſure of impietie,could contain no longer from the ſentence of condemnation, *I will reprooue thee, and ſet them in order before thee:* the cheife Iuſtice muſt handle the cauſe euen in the court of conſcience; becauſe no reproofe will ſerue the turne, but that which arraignes him before himſelfe, and makes his conſcience his own executioner.

Dies indicantes, dies critici.

I might well tearme it the *Criticall day of an hypocrite.* Phyſitians obſerue two kind of dayes in the ſickeneſſe of their patients: firſt, the *indicatiue dayes*, and then the *criticall dayes:* the indicatiue dayes goe before,and ſhew what hopes are approachproaching of death or life: theſe dayes I may well ſay went before, from the 16. verſe, to this 21.ver. euery day prognoſticating nothing but ſome horrible accident, to befall on the criticall day: firſt, he will no wayes bee reformed in his *life*, and for *counſell* he caſts all Gods words behind him: hee no ſooner ſees the way of *death*, but he runnes into it; and for any vncleane *behauiour* he will become a partaker with the worſt; his *mouth* is as *blacke* as though the fire of hell were within him; and his *tongue* is ſo ſcorched, that it can forge nothing but deceit; *nature* is ſo farre ſpent within, that he ſpeakes againſt his brother; and the *bowels of pittie* and compaſſion, are ſo eaten vp, that he ſlandereth his owne mothers ſonne: therfore it cannot bee but that the criticall day ſhould bee moſt dangerous.

1 Iudgement.
2 Day.
3 Symptomes.
4 Cure.

That I lie not, ſee the ſentence of the Lord moſt plainely vnfolding it, v.21. in the *iudgement*, in the *day*, in the *Symptomes*, in the *cure*. The iudgement, *theſe things haſt thou done*: the day, *I held my tongue*: the Symptomes, *thou thoughteſt I was like thee*: the cure, *I will reproone thee, and ſet them in order before thee*. The cryſis or iudgement is moſt exact; firſt in the cauſe of his diſeaſe, *theſe things*, profanation, adulterie, theeuerie, euill ſpeaking, ſlaunder, deceit, cauſes ſufficient to deſtroy the ſoundeſt temper. Secondly, in the ſubiect, *thou*: God is not deceiued of the principall part and member, that ſuffers *actionem læſam*, it is an hypocrite, euen poiſoned at the verie heart. The third criſis is in the effect *done*, a perfect concoction of the diſeaſe, and therefore preſently to be purged. As the criſis is very manifeſt: ſo the day is not the ſeauenth day ſince the diſeaſe tooke him, but ſeauen twice told, nay I dare bee bold to ſay, *ſeuentie times ſeauen times*: for he that taught *Peter* Matth. 18.22. *not to forgiue ſeuen times, but vnto ſeauenty times ſeuen times*, hath practiſed the ſame; and therefore doubleſſe the hypocrite hath often been viſited of the Lord in hope of amendement. *Theſe things haſt thou done*, was no falſe iudgment: and *I held my tongue*, was no few daies of triall.

Day.

Matth. 18.22.

Symptomes.

Now for the third, the Symptomes of his diſeaſe, what can more ſenſibly be perceiued? Firſt, his *pulſe* ſhewes the temper

Pulſus intermittens.

of his heart, *thou thoughteſt:* a weake pulſe ſhewing the decay of the ſpirits, neither reaſon nor grace, but a meere dreame of his weake phantaſie. Let vs *handle this pulſe,* and we ſhall find in it all mortall and deadly ſignes: Firſt, it *intermits,* ſhewing his ſoule to bee ſo burdened with ſinne, that it cannot ſtrike one good ſtroke: ſuppoſe there were a motion to goodneſſe, *as to declare Gods ordinances, & take his couenant into his mouth;* yet his vngodly heart, and profane life, ſtrike all dead.

Caprizans.

Date veniam verbo.

Vndoſus.

Vermiculans.

Formicans.

Micah.6.8.

Myurus.

Tremulus.

The next pulſe to this, is a skipping or *capring pulſe;* a plaine ſigne that his heart is vnequall, by reaſon of the ſmoakie excrements of vanity and pleaſure, which puſh his heart this way and that way: and therefore as he intermits all good, ſo he is skipping and capring in his impietie: for what a proud thought is gotten into him, that hee is *like God.* But a third pulſe followes this, and that is *ſwelling,* full of waues and ſurges, toſſing him to this vanitie and that vanitie: but alas, all is but as the *rowling of a worme,* not able to get vp the head, but ſtill ſticking it in the ground, vntill God tread on them by his iudgement, and then would they faine lift vp the head to heauen, *call vpon God, offer ſacrifice, &c.* but alas, all this creeping is ſo ſoft and dainty, as though their ſpirits were a company of *antes,* creeping vnder the hand of their confidence; and may be, makes them ſmart a little with the feeling of the *venome* of their ſinne, but as yet they haue not learned the thing that God requireth, *Surely to do iuſtly, and loue mercy, and to humble themſelues to walke with their God.* Hence followes a ſixt pulſe, which they call *minute,* ſo ſmall that it can ſcarſe be felt, not able to extend to the outward props of their confidence, but they ſinke downe as readie to giue vp the ghoſt, for feare of Gods vengeance. And then comes the laſt pulſe, which wee call *trembling,* alwaies expecting when death will giue the heart his deadly blow. And theſe bee the ſymptomes of his heart, which God alone was able to feele and diſcouer, and therefore tells him, *thou thoughteſt.*

Actio læſa.

The ſecond principall Symptome is, *actio læſa,* the action annoied; in theſe words, *to make God like himſelfe:* a ſtrange imagination that hath ſo beſotted his ſenſes, that nothing can pleaſe him, but meere idolatrie, a wrong ſenſe of God, and a wandring motion from God: therefore as in the bodie, the loſſe of the action is either of *animall* or *naturall* forces; naturall, as the loſſe of *ſtomacke*, hurt of the liuer, obſtruction of the *veines*, oppreſſion of the *heart*, ſwelling of the *ſplen*, conuulſion of the *ſinewes*, conſumption of the *lunges*, &c. animall actions are ſenſe and motion, the hurt whereof is either *priuation*, *diminution*, or *deprauation*: as in the eie, *blindneſſe* is the priuation, *dulneſſe* of ſight the diminution, and *wrong apprehenſion* the deprauation: in the hearing, *deafenes* the priuation, difficultie in hearing, or *hardneſſe of hearing* the diminution, the *glowing* of the eares the deprauation: ſo in feeling, taſting, ſmelling, &c. This may moſt fitly be applyed: Firſt, he is ſhroudly wounded in his very natural actions; he ſuffers the dart to ſtrike through his *liuer* by his adulterie, his *heart* by his conſent vnto theeuerie, he hath loſt his *breath* by running with them, his *taſt* by participation, his *mouth* hath ſuffered a ſtrange conuulſion, all the *ſinewes* haue drawne it awry, the *lips* are the doores of euill, the *tongue* the forge of deceit, both of them are ſet to ſpeake againſt his brother, and ſlander his mothers ſonne: all the paſſages of goodnes are filled vp with obſtructions, there is no way to the *hands* for the workes of charitie, to the *feete* to runne in the pathes of righteouſneſſe; euerie member is decaied, and wholly put out of ioynt: if he *eate*, hee is giuen to gluttonie; if hee drinke, to ſurfet with drunkenneſſe; if he *ſleepe*, to become a ſluggard, &c. for his ſpirituall ſenſes, he hath no *eye* to ſee withall, no *eare* to heare withall, he *ſauours* not the things of the ſpirit, he hath no *feeling* of his ſinne, nor the loue of God, he can *taſt* none of the meanes of his ſaluation, his *phantaſie* is poſſeſſed with dreams of peace and welfare, his *vnderſtanding* is taken with a ſpirituall madneſſe, and his *memorie* with a forgetful Lethargie, euen of his owne name, that he tooke in his baptiſme; for he neuer remembers what was therein promiſed vnto God: and for *motion* he is ſtarke dead, can neither mooue hand nor foote: nay alas his *ſickenes* is ſurely vnto death, for the diſeaſe hath ſo wounded him, that he cannot perceiue any thing amiſſe;

Oculorum cæcitas, hebitatio, hallucinatio: Aurium ſurditas, grauitas, tinnitus.

Application of the ſimilitude.

his *fancie* workes ſo ſtrongly, that God onely muſt be imagined to be like him, and therefore the action is a plaine Symptome, that all is not well with him: and ſurely there needs no further inſpection, his *water* is caſt already, and the preſcript is a fearefull *receipt*, worſe then pils of *hierapicra*, or any extreame purgation, it is, *Take him, bind him hand and foote, and caſt him into hell fire, where ſhall be weeping and gnaſhing of teeth for euer.*

How God meets with wicked men.

στερὰ φάρμακα.

Wicked men are ſo tenceles that nothing wil make thē feele but burning.

Yet let vs ſee the cure that the Lord preſcribes in this place: and firſt, if any make the queſtion, whether *curatio debetur Symptomati?* I anſwer, No: for it is a rule, that the phyſicke muſt be applyed to the cauſe, & not to the effect; yet with the Lord iudgement is as ſure in the effect, as the cauſe: for hee cannot be deceiued: he brings vs to the knowlege of the diſeaſe by the *Symptomes*, but he himſelfe firſt ſees the cauſe, and therefore he diſcouers the hypocrite from the very fountaine, *thou thoughteſt:* and alſo tells vs the action of his thought, to *make God like himſelfe.* Yet if God ſhould aske his patient, whether hee felt this thought in himſelfe or no, I am perſwaded he would moſt impudently denie it; yet if he had any eye but to looke on his practiſe, hee ſhould ſoone conceiue his thought to be no better. But the diſeaſe is deſperate, & therfore what remedies will the Lord vſe? the *Apothecaries ſhoppe* can afoard him none; therefore queſtionleſſe that courſe is to be taken, that men vſe to take with *gangrens*, to cauterize and burne them to the quicke: euen ſo the Lord muſt deale with all hypocrites, for they haue ſuffered the diſeaſe to runne ſo long, that nothing can helpe it but a hote *yron.* And for this purpoſe the Lord hath two: Firſt, hee will *reproue him*; this yron ſhall try and ſearch him to the quicke; but alas if God will handle this yron, euen to ſiſt out one that is rotten at the heart, when ſhall the yron ceaſe burning, all muſt be burnt away; and if that were ſo, then happie were the hypocrite, for then ſhould he be without all ſenſe and feeling: but alas, better had he been if he had neuer been born, then that the Lord ſhould take a ſecond yron into his hand, and that is after the ſearching of the ſore, ſhould burne them in the very *conſciences,*

ces, by ſetting their ſinnes in order before the eye of the ſoule, which is moſt quicke in ſenſe and feeling.

Conſcience moſt apprehenſiue.

παντων ἀνταξιον ἄλλων.

But let vs deſcend from the title, to conſider who this *Thou* is, that the Lord will thus handle. Hee is plainely deſcribed from the 16. verſe, to my text: Firſt and principally, hee is ſuch an one as wil become a publike teacher of his law and couenant: but becauſe this deſcription may well agree to any profeſſour vnreformed, I will vnderſtand it of all vnreformed profeſſours, that will needs make a ſhew of godlineſſe, but hate to bee reformed, by denying the power thereof in their life and conuerſation: and therefore my text wil taxe many an one. Yet before I come to the ſpeciall explication of the words, I cannot but a little ſhew my affection to our diſtreſſed congregations, that are full of theſe miniſters, that will haue to doe with Gods ordinances, and talke of his couenants, and yet hate all reformation: often haue our ignorant, ſcandalous, and negligent miniſters been warned to beware of their callings, and know what they meddle withall: God is not *mocked*, neither euer will he ſuffer the malice of the *deuill* to rage in theſe perſons againſt his little ones: for alas, what haue they done? I knowe not what *arrowe* might more deepely perice them, then this fearefull ſentence of the Lord, which neuer ceaſeth cutting and wounding vntill it come at the verie conſcience.

The beſt ſhaft that Gods *archers* may vſe for the battels of the Lord, is alwaies to bee drawne out of Gods armorie, framed by the hands and skill of himſelfe, and his owne workemen, fit to make the man of God abſolute and perfect, vnto all good workes, and bleſſed is the man that hath his quiuer full of them. I know no *arrowe* that is able to dart and enter through, euen vnto the *diuiding aſunder of the ſoule and ſpirit, of the ioynts and marrowe, and lay open the verie thoughts, and the intents of the heart*, as the arrowes of Gods quiuer: and therefore the word of God deals moſt roundly with hppocrites in this place, ſparing neither ſinne nor perſon, *theſe things*, and *thou*, euen thou that takeſt vpon thee to declare my ordinances, and will haue my couenant in thy mouth, I tell thee, this

2.Timoth.3 17.

Hebr.4 12,

ſhall neuer cloake thy ſinne, ſeeing thou hateſt to bee reformed.

These things, firſt take all vnreformed miniſters.

It is a caſe lamentable, deſeruing the *bowels* of all Chriſtian *pitie and compaſſion*, and able to cauſe the *teares* of ſorrowe to guſh out, and ſtreame down the face of a man, who is not frozen too hard in ſecuritie, and vncharitable careleſneſſe, when he ſhal but lift vp his eyes, and ſee the waſts and deſolations of ſo many diſtreſſed ſoules, pined and conſumed to the bone, for lacke of Gods ſuſtenance, the bread of life, the word of God, the onely preſeruatiue of the ſoule: The cauſe of all this is, becauſe the very *traſh* and *rif-raf* of our nation, haue laide their ſacrilegious hands on the Lords arke vnreuerently, entred with ſhooes and all into his temple, taken his vndefiled teſtimonies into their defiled mouth, diſgraced, defaced, and defamed the glorie and maieſtie of diuine rites and myſteries. Alas, is the Church of God ſo deſtitute of labourers? muſt Chriſt needes for their ſakes call againe from the *net*, the receit of *cuſtome*, and other trades, ſuch men as after a nights ſleepe, or an houres traunce, are made able to turne the book of God, declare his ordinances, and mannage the *keyes* of heauen? but my friend be not deceiued, awake out of ſleepe, and dreame no more; confeſſe, I am no Prophet, I am no *husbandman*; for man taught mee to bee an heardman from my youth vp: If any man aske thee, what are theſe *wounds* in thine hands? anſwer willingly, *thus was I wounded in the houſe of my friends*: do it quickely, leaſt the Lord wound thee in thy conſcience, when he ſhall tell thee, *theſe things haſt thou done*, and *theſe things will I ſet before thine eies*. If God hath ſaid, Ariſe, ô ſword vpon my *ſhepheard*, and him that is my fellowe, what then will he doe vnto thee? ſmite thee deadly, that his ſheepe be no more ſcattered, and that he may turne his hand from his little ones: for alas, what haue they done? O therfore get with ſpeed from the Lords houſe, if thou be a *cleauer*, to thy wedge and axe; if a *husbandman*, to the plough and ſhare, horſe and harrow. But in vaine doe I complaine, for hard hearted men haue ſo *flinted* their foreheads, *ſeared* and *ſealed* vp their minds and conſciences in all impietie, as they haue made a league,

Zach.13.5.

and bound themſelues to forget *Chriſt* and his *flocke*, who are as great and deere vnto him as the price they coſt him: they cannot ſtagger, but runne like hungrie *dogges* with an eie only to the fleſhpots, and ſell both themſelues and their people, for a morſel of bread and a meſſe of pottage to the deuill: and haue ſworne like ſonnes of *the earth*, to poſſeſſe the earth for euer, and leaue heauen, and the heyres thereof to God himſelfe.

Alas *poore ſoules*, faine would they haue ſomewhat to keepe life and ſoule within them, and therefore as famiſhed and ſtarued creatures, which haue for a ſpace been pownded vp, and pinfolded in a ground of barrenneſſe, debarred from all ſuccour and releiſe, will ſuffer any thing to go downe the throat, be it as bitter as gall, as deadly as poiſon: they ſwallow bitterneſſe as ſugar, and licke vp death as ſweet hony. Theſe things (God knowes) are too common among vs; and for theſe how many threats and warnings from heauen, from earth, from God, from men, from foes abroad, and friends at home: *Shal not I viſit for theſe things, ſaith the Lord? or ſhall not my ſoule bee auenged on ſuch a nation as this?* Ierem. 9.9. I will aſſuredly prooue my ſelfe to be Lord of hoſts, muſter vp the clouds, call foorth the winds, cauſe *the fire to deuoure before me, and a mighty tempeſt to be round about me:* Pſal 50.3. all powers in heauen and earth ſhall be ſhaken, and I will take the foure corners of the world, and ſhake out this off-ſcouring: I will raiſe vp the ſtanderd, blowe the trumpet, bring deſtruction vpon deſtruction, death vpon death, plague vpon famine, ſword vpon both.

Another ſort there be that declare my ordinances, againſt which I haue many things: ſuch are like the *Oſtrich*, which Iob. 39. haue wings & feathers, not like the doues, to flie vnto Gods arke, to bring the faithfull newes of the abating of the waters of Gods wrath: they haue no oliue leaues in their mouth, no Goſpel of peace vnto the heires of righteouſnes, receiued into the arke of Gods couenant: but when the time is, that is, when they haue gotten themſelues the wings of honour, they mount on high, mocke the *horſe and his rider*: they leaue their egges in the earth, & ſmall thanks vnto them: if they be made

hote in the duſt, it is not their owne heate, but the heat of an other ſunne, which perhaps the Lord makes to ſhine vnto them: but in the meane time they forget, that the *foole might ſcatter them, or the wild beaſts might breake them.* Alas, howe many in their pride tread the godly vnderfeete; & what ſtore of wild beaſts, breake into the Lords vinyard: therefore it cannot be but that they *ſhew themſelus cruell vnto their young ones, as they were not theirs, and are without feare as if they trauailed in vaine.* But let me tell them, for all their learning and wiſdome, yet while they forſake Gods heritage, *they are depriued of all wiſedome, neither hath God giuen them any part of his vnderſtanding.* Oh therefore, for the loue of God, and comfort of your owne ſoules, recal your ſelues before this ſentence come out againſt you: God hath a long time holden his tongue, it cannot be for euer; for it is moſt certaine, that he will *reproue* for theſe things, and ſet them in *order:* re-enter therefore and recouer your forſaken charges, languiſhing and worne away for want of paſture, ſtretching on the ground for faintnes, fetching their groanes deep, and their pants thicke, as readie to giue ouer, and yeld vp the ghoſt; if they die, it muſt needs be laid to your charge, and for theſe things, God will haue you
Ier.5.3. arraigned hereafter. *O Lord, are not thine eyes vpon the truth?* yes aſſuredly, and therefore the harmeleſſe ſheep that droppe away by famine of the word, hath raiſed a lowder crie and clamour in thine eares, then any man is able to make by his iuſt complaint in the eares of men: yet, *O God,* if any place for mercie, *(* and why ſhould we doubt of mercie with thee, who art the God of mercy*)* looke not vpon this droſſe and filth, but ſweep them out, and open the rocke of ſtone againe, let againe *(*ſweet Ieſus*)* the waters, euen the liuing waters of the word flow out, and let the ſauing riuers of thy Goſpel runne in all the drie places of our land. We ſee the fruitfull weedes and thornes of prophanneſſe and iniquitie, oh giue thine *husbandmen* hearts to roote them out: we ſee the wofull ruines of vertue & piety, oh let the *builders* be readie to repaire them, that ſo to thee, who art the great *Shepheard* and Biſhop of our ſoules, we may render an account at the dreadfull day of thine

Oecumenicall viſitation. In the meane time, thou, oh God, which inſtructeſt the *husbandman to haue diſcretion, and doeſt teach him to caſt in wheate, and by meaſure euerie graine*; teach thy ſeruants how to plowe vp the *fallow ground of mens hearts*, and keep them from *ſowing among thornes.*

Eſay. 28.

Againe, as the words are ſpecially directed againſt ſuch miniſters, as would declare Gods ordinances, and yet hate all reformation: ſo likewiſe may they be applyed to euerie *profeſſor* that would make a ſhew of godlineſſe, yet wholly denyes the power thereof; and therefore the ſentence is verie large: neither can we come to make any vſe of it, vntil we haue cleared it by the rules of Gods wiſedome, which is better then mans.

Secondly, they taxe all vnreformed profeſſors.

The wit of man hath many ſtrange inuentions, and therefore ſeeing I haue been ſo large vpon one ſmall verſe, it may rather be thought to be mine inuention, beſide the nature of the text, then that which Gods wiſedome will any waies afford; I will not therefore thinke it grieuous to expreſſe the way of mine inuention.

Gods wiſdome our direction, firſt ſeene by analyſis, then imitated by geneſis

All wiſedome lookes vnto God as the *author*, and will acknowledge no more in man then obſeruation, and after that to followe God by way of imitation: for the wiſedom of God is as the *Sunne*, ours as the *beames*; no beames where the ſunn hath not gone before: his wiſdome as the real and ſubſtantiall *face*, ours as the *reflexion* or image in the *glaſſe*; no image or reflexion without the preſence of the bodie: Gods wiſedome is as the *ſeale*, ours as the *ſtampe*; no ſtampe but by the ſeale: his wiſdome is the *fountaine*, ours the *ſtreames*; no ſtreames where the fountaine is not open, and ſending foorth his water. Let *Iacobs* well be ſtoped, and he will preſently complaine for want of water: therefore no worke of the creature is primarie, but an imitation of Gods worke. The *husbandman* could neuer haue planted trees, except hee had firſt obſerued Gods plantation in the world: *Apelles* could neuer haue painted any exquiſite colours, vnleſſe he had taken notice of Gods moſt beautifull colours in nature.

analyſis.
geneſis.

Imitation by obſeruation.

Let it therefore be our wiſdome, to follow Gods footſteps, and

& ſobrietie to ſtay our ſelues where he hath left no impreſſiō, elſe ſhall we looſe the *ſweete inſpiration* that iſſueth out of the *flowers* of Gods wiſedome: neither muſt we breath vpon it any of our vnſauourie notions, for then the ſweet influence wil retire into the flower, & the ſmell that we haue breathed out of our ſelues will returne, not to recreate the *ſpirits* of grace and goodneſſe, but to puffe vp in vs a ſpirit of pride and ſelfe-conceit; which is nothing but like a *blowne bladder*, euacuated with the leaſt pricke of ſound knowledge. For as extreame windie *ſtomacks*, do not onely hinder digeſtion, by interpoſition with the wholeſome meate, and relaxation of the mouth of the ſtomacke, which ought to ſhut it ſelfe ſo cloſe about the meate, that not ſo much as the leaſt vacuitie may bee left, but alſo either by ill digeſtion, fils the bodies with crudities, *obſtructions*, and conſequently *putrifactions*; or elſe becauſe *winde* is ſo ſtirring, makes *eiaculation*, and a ſudden *regurgitation* of all that is receiued: ſo in like manner, windie knowledge aboue wholeſome ſobrietie, makes ſuch an interpoſition, and relaxation of the minde, that it can digeſt no wholeſome doctrine, but fils it ſelfe with all manner of rawe humors, and vnſtable opinions, which breed ſuch obſtructions in the minde, that preſently it falls into diuers ſickeneſſes, and can keep nothing that is good, but preſently beeing receiued, by the *pride* and *ſelfe-conceit* it hath in it ſelfe, caſts it vp againe; and ſo by a continuall caſting breeds that weaknes, that ſo much *leauen* of evill doctrine is ſoked into the verie *filmes* (as I may ſay) of the mind, that it breeds that diſeaſe which is tearmed of Phyſitians, *corruptio ad aciditatem*, corcorruption into ſowerneſſe, which ſets ſuch an *eager and ſharpe appetite* in the mind, that it hungers continually to be fed with newe opinions; and ſo at the length, rottenneſſe and putrifaction is bredde therein, and then conſequently death and deſtruction: therefore if we meane to preuent theſe ſickneſſes, we muſt looke to God our patterne.

But alas you will ſay, how can that be done? ſeeing hee dwells in a light vnapproachable, and therefore is ἀκατάληπτος, incomprehenſible by our *Logicke* or reaſon, and ἀνόνυμος, 1.Tim.1.16.

μος, vnnamable, by our *grāmar* & ſpeech: but here let vs wonder, that God beeing one moſt ſimple beeing, and therefore to be apprehended as one, which he himſelfe alone is able to doe, hath made himſelfe many in his *attributes*, that ſo by many attributes wee might come to apprehend this one God. Now theſe attributes are according to *our meaſure and manner:* the meaſure of our reaſon, and manner of our ſpeech: a *veſſel* can hold no more then his meaſure, neither is there any wayes how it may be filled, but by the mouth: ſo our ſoules hold the wiſdome of God according to their meaſure, and are to be filled with it according to their manner. Now the Lord is ſaid to ſpeake *mouth to mouth*, both in himſelfe, and by his miniſters: ſo then the wiſedome of God teacheth vs, that the words of euerie text are to be explaned for the manner of our apprehenſion, and then the arguments and reaſons for the meaſure of our knowledge. Therefore in the feare of his *maieſty*, and the loue of his *wiſedome*, let vs eie his worke before vs, and write vpon it, *nil vltra*, here is my ſtay, I wil range no further: if this *flower* doe inſpire wiſedome, then God giue me the *taſte* of it, and keepe my *appetite* and deſire from that imbecillitie and ſtrange weakenes, that nothing will content it but newe inventions, and vnaccuſtomed deuiſes of men: my deſire is to handle nothing, but that which hath *logicall* ground in it. But firſt let vs cleere the words, for they are the ingrauen *characters* of the mind, and therefore muſt we know them, that we receiue no falſe reports by them: the one ſerues for *communication*, the other for *information*; therefore the rules of *ſpeech* and *reaſon* beeing obſerued, we doubt not but to communicate our text to the information of the weakeſt.

II. Part. Of the clearing of Gods euidence,

Theſe things haſt thou done.

Theſe] This word points out their ſpeciall ſinnes, and is to limit a more generall to his ſpecialls; which are theſe, theeuery, adultery, euill ſpeaking, deceit, falſe witneſſe, ſlaunder, & profanation.

Things] This is an ambiguous word; firſt, it ſignifies the *beeing* of any thing: ſecondly, it ſignifies any *qualitie* in that being: thirdly, any *action* proceeding either from the beeing or qualitie of any creature: fourthly, it ſignifies any *ſinne*, either in the qualities, as *vitious habits*, or actions, as tranſgreſſions, in *thought*, *word*, or *deed*: fiftly, *miſerie*: it is here taken in the fourth ſignification for ſinnes; becauſe as actions proceed frõ the being and qualities of euery creature, ſo the being or quality beeing infected, the action prooues bad and ſinfull. But here ariſeth a great difficultie, whether the action be the ſubiect of ſinne, or the effect? It ſeemes to bee the ſubiect: for a ſinfull action is expounded, ſinne in the action, & ſo the ſubiect, an action; which is a thing ſhould bee put for ſinne, his adiunct, which properly is nothing. But vnder the correction of the learned, I iudge no action to be the ſubiect of ſinne *properly*: my reaſons are theſe, which I bring moſt willingly, becauſe in my apprehenſion it notably cleares God, in working in ſinfull actions.

Actions no ſubiect of ſinne.

Reaſon. 1. from puniſhment inflicted.

That which is properly the ſubiect of ſinne, may bee *puniſhed*: but actions cannot bee puniſhed: for ſinfull actions a man is puniſhed: therefore it is the man that is the ſubiect, and his ſinful action is the meritorious cauſe: therefore when God is ſaid to puniſh ſinne with ſinne, it is to bee vnderſtood, ſinfull action with ſinfull action: therfore to conclude that God is the author of ſinne, is a *fallacian of compoſition and diuiſion*: for it is one thing to bee the cauſe of ſinne, and an other the cauſe of a ſinnefull action: for the ſinne is not in the action, but in the agent, and therefore in man alone, but the action is common to both: as for example, *I caſt a glaſſe againſt the ſtone wall; the ſtone wall breakes the glaſſe, ſo doth the hand that caſt it: but the one is a blameable cauſe, the other vnblameable*: ſo man ſinning, caſts himſelfe by his owne free will againſt the law of God, which beeing ſtronger then man, breaks him in peices: Here the lawe and will of God wrought in this ſinfull action; God and his law moſt iuſtly, man by his own free will moſt vniuſtly: the action therefore from both; but the ſin onely did ſticke in the nature of man, and ſo made him for his part in the action culpable and guilty of Gods wrath: & therfore

fore the action hauing no ſinne inherent in it *properly*, may be handled of God without ſinne.

Reaſon.2.from the obligation of the law.

That which is bound to the lawe, is *properly* the ſubiect of the breach of the law: now men and angels are only bound to Gods law, & therefore men and angels may only be tearmed the ſubiect; their actions therefore *onely* as belonging vnto them are ſinfull, that is, flowing from ſinners, and ſo are their workes: ſo that *mans nature* worketh, and *ſinne*, and *God*: mans nature worketh, and hath God working in it, and ſo the action is good: againe, God beſide his general influence & concourſe with his creature, hath a ſpeciall worke in the action which concernes himſelfe; and that is likewiſe good, yea, and verie good; for it is the laſt end of the creature: but the other cauſe which is ſinne, cleauing ſo faſt vnto our nature, qualifies our nature to doe ſinfully. The *ſunne-beames* comming thorough a *red glaſſe* ſhines on the oppoſite wall, with the tincture of the colour of the glaſſe; now the queſtion is, whether the red colour be onely in the glaſſe, or likewiſe in the ſhining? ſurely, it ſeemes that the whole colour remaines ſtill in the glaſſe, and rather dimmes the ſhining, then infects it: ſo the beames of Gods wiſedome, ſhining through our corrupt ſoules, ſeemes to be an action tainted with ſinne; but ſurely the corruption ſtickes in our ſoules, and onely hindred the bright beames of Gods glorie, from appearing in our actions.

Reaſon. 3.from the ſole nature of an effect.

That which is onely an *effect*, can neuer be a ſubiect: nowe the motion is onely an effect, and can no otherwiſe be conſidered: and therefore is alwaies ioyned with his cauſe: as a ſinfull action, is in ſenſe and reaſon, the action of a ſinneful man, that is, whereof ſinnefull man is the cauſe. Hence beeing an effect, it muſt needes exiſt or ſtand out by many cauſes, and therefore according to euery cauſe hath his ſpeciall affection: ſo a ſinfull action hath one reference vnto man, an other vnto God, and yet may ſtand out of both. Chriſts death had many cauſes, and all ſubordinate cauſes were according to Gods determinate counſell; the action was ſinfull, yet the ſinne did inhere in *Pilate*, *Herod*, and the accurſed *Iewes*.

Reaſon 4. from the nature of goodnes.

That which is ſimply *good*, cannot bee the ſubiect of ſinne: now actions are of this nature; the reaſon is, becauſe cauſes giue beeing vnto things, and therefore are abſolute, as cauſes: now motion hauing no other being, but that which it receiues from cauſes, and cauſes producing that by a *motiue force* in themſelues, which force is from God, cannot any wayes leaue in the effect an euill inherent, but onely in themſelues, which wanted true force whereof the effect ſhould haue exiſted: hence we call ſinne rather a deficient cauſe, then an efficient cauſe. Indeede ſinne in vs is ſaid to *raigne*, and haue force in our *members*, and ſo ſinne with his ſubiect, is exceeding powerful: but it is by turning Gods created force the wrong way, euen as a *wheele* ſet a running wrong way, is carried with as great force, as when it runne the cleane contrarie: ſo mans nature ſet a rebelling againſt God, turnes Gods created forces againſt himſelfe: that the force is put into the action, it is Gods, but that it was put in by the hand of a *rebell*, it became ſinfull, yet God will acknowledge his owne force in the action, and turne the fault and crime to the proper owners. That the *Iewes* and *Pilate* laid hands on Chriſt, it was Gods created force in them, but the abuſe of it is their owne, and takes vp a proper habitation in their miſerable ſoules: then *cauſation* beeing a created force, and motion onely acknowledging the ſame, well may the motion be Gods, and yet no cauſe at all of ſinne.

Cauſa cuius vi res eſt. This *vis* muſt needs be Gods.

Rom 6.12.
Rom.7.5.

Reaſon.5. from priuation.

Sinnes are properly the *priuation* or want of action: and therfore though they may bee both in one ſubiect, yet neuer can the one be the ſubiect of the other: for ſo ſhould *deadly enemies* become *louing freinds*, and the worſt kind of oppoſites be reconciled: for I am ſure that priuation, though he be no *being*, yet he denies *a beeing* in the ſelfe ſame ſubiect which is capable of it. Blindnes is a worſe *not being*, then *not ſeeing*; for not ſeeing may be in a *ſtone*, which is neuer the worſe for it: but blindnes can be no where but where ſight may be, and therefore the *eye* is much worſe for it: if then ſinne bee the priuation of an action, it can neuer bee in an action, but alwaies againſt an action.

Reaſon.6. from action and paſſion, which ſeeme to differ but in reſpect of the agent and patient; and therefore the patient ſhould ſin more then the agent, ſeeing the action wherein lies the ſinne, is moſt properly in the patient, but frō the agent.

The action from the worker, is a *paſſion* in the receiuer; and therefore if ſinne were in the action, it ſhould goe along with it to the patient; yea rather ſhould it be in the *patient* then the agent, ſeeing the action reſts moſt in the patient. Hence *murther* ſhould rather be the ſinne of the patient, then the agent, ſeeing the action of murther as it is from the agent, ſo moſt *properly* is in the party ſlaine: and therefore the *murtherer* ſhould be the *murthered*, which is againſt reaſon. It is plaine then that ſinne abides in the murtherer, & the action is good: let this therefore be obſerued that God may be iuſtified, euen in ſinnefull actions, yet no cauſe of ſinne, becauſe ſinne alone reſts in the *boſome of fooles*, and will not ſtirre one *iotte* out of that ſubiect: it is therefore dangerous to defend, that an action is the *materiall cauſe* of ſinne, for ſo ſhould ſinne not onely be ſaid to be in the action, but of the action, and then I know not how God ſhould worke the action, and bee freed from ſinne, for *cauſa cauſæ eſt cauſa cauſati.* The words then are thus to be expounded, *Things*, are here put for *actions*, by a *metanomie* of the *cauſe* for the *effect*, for actions proceed frō things; then actions for the ſinnes which are committed by ſinnefull things; and ſo the action is an effect of the ſinnefull man, and is put for his cauſe, which be ſinnes in the things.

Motus, modus actionis.

Neither is this any newe opinion, for all agree that the *motion* is good, onely the manner of doing is euill. Now examine the point well, and we ſhall alwaies find the manner in the *doer*, and not in the thing *done*: and therefore the euill is properly in the doer, and not in the thing done; onely it is ſaid to be in it, in that regard that an euill cauſe wrought it; and ſo the motion is both Gods and mans, yet not both of one manner of working. Mans fall was an action; therefore Gods and mans, but man wrought it one manner of way, and God another: now all learned men knowe that the manner of any thing, makes it not many, as one cauſe may beget & preſerue, be alone and with others, worke by it ſelfe and by accident: and therefore no neede to multiply the action. *Effectuum relationes omnes ſunt ad cauſas ſuas; ſeparatas, concurrentes, concauſas, & ſimul ac ſimiliter agentes:* that is, the relations and reſpect of all effects, are to their cauſes, whether they be ſeparate, concurring, concauſing, or together and in like manner working: if to ſeparated cauſes, then the effects obtain their names from the manner of the cauſe, by which theſe effects exiſt: if neceſſarily they come forth, then of neceſſarie cauſes they are called neceſſarie effects. And here by the way obſerue, that the decree of God, and mans free will in his fal are rather ſeparate, then concurring cauſes: and therefore, if you pleaſe, Gods decree may be called, a neceſſarie cauſe of his owne effect: but mans free will was another manner of cauſe, and therfore being a contingent cauſe, his fall was cō-tingent: obſerue this againſt we come to the difficulties that ariſe out of Gods ordering of ſin. So then in ſeparate cauſes, if neceſſary, then neceſſary effects; if contingent, then contingēt effects: but if many cauſes concurre to produce one effect, then this one effect can neuer be ſaid to be contingent and neceſſarie: for ſo one nature ſhould be contradictorie to it ſelfe, & therefore if the principal cauſe of mans ſinne be contingent, as who dare denie it, ſeeing it came from mans (though free) yet mutable will: & therefore that Gods decree ſhould either neceſſitate the cauſe, or the effect, is impoſſible: for ſo a contingent cauſe ſhould become a neceſſarie cauſe; and a neceſſarie effect, ſhould be the ſame with a contingent effect: ſo then Gods decree though it make his owne effect neceſſarie, yet concurring with mans fall, works in ſuſtaining, ordering, limiting whatſoeuer ſhall be done, but without all violence or coaction of his nature. For the third, concauſes which are abſolute in their working, and neither will, nor can be fruſtrated, alwaies produce a neceſſarie effect; as the *firſt cauſe*, and the *ſecond*, not only concurring, but concauſing, each of them for their full power and freedome that which they work, cannot but produce that which they intended: therefore God the firſt cauſe, concauſing in mans fall, his owne good pleaſure; and man for his freedome in the ſelfe ſame effect, concauſing his owne will, could doe no other but produce vnto himſelfe a miſerable effect; but vnto God, who made this ſerue his own will, a glorious conſequent, to manifeſt a greater good, then otherwiſe the world ſhould euer haue conceiued: and therefore giue euerie effect his right in his cauſe, but wrong no cauſe for the effect, becauſe that which you may charge one cauſe with all, was proper to another.

Thou] This word hath relation to 16. ver. *but to the wicked ſaid God*: thou whoſe heart is full of hypocriſie, worſhip vngodlineſſe, conuerſation vnrighteous, and euerie action an impudent lying before God and man.

Done] Doing is to be limited: for generally it ſignifies to doe well or euill; but the ſecond is meant, done amiſſe; whether in omitting true reformation, or committing vile abhominations againſt the ſacred lawes of God; both are iudged of God in this place: Gods law is caſt at the backe, and therfore all good duties omitted; the contrarie performed in profanation, adulterie, theeuerie, deceit, ſlander, &c.

Plowing.
Meditation.
Labouring.

Held] When it is taken for holding to worke, it properly ſignifies plowing, hence meditating, and thirdly any kind of labouring: the ſecond ſignification is a metaphore: hence *Sampſons* prouerbe, *they plowed with my heiffer*: the third is a Synecdoche. A ſecond head of ſignifications is to hold from worke: and then it ſignifies, either to omit, wholly to paſſe it ouer, or elſe to remit, to hold backe ſome of the whole: thirdly wholly to ceaſe; which all of them may be applyed: Firſt, I omitted wholly from calling of thee to an account, and therefore thou thoughteſt that all reckonings were made vp betwixt thee and me. Secondly, I remitted thee many offences, for which thou neuer was thankefull vnto me. Thirdly, a long time haue I ceaſed from my anger, and therefore as in my mercies thou ſcantedſt me as a nigardly, and pinching giuer, ſo now in thy ſinnes thou haſt beene exceeding liberall, and large, taken my hands, and armes as bound vp in a cloth, and cannot be pulled out to ſtrike thee withall.

Omit.
Remit.
Ceaſe.

Tongue] The word beeing giuen to reaſonable creatures, Firſt, ſignifies as *dumme*: Thou thoughteſt that I was tonguetied, alas, didſt thou neuer heare me in my word? Secondly, *deafe*, thou thoughteſt I could not here thy mouth giuen vnto euill, thy tongue to forgerie, deceit, curſed ſpeaking, ſlaunder,

&c. Thirdly: *blind*, that I had no eyes to ſee thy ſecret hypocriſie. Fourthly, *ſilent*, as one conſenting with thee. Fiftly, *ouerſeeing*, as one winking at thy ſinnes. Sixtly, *ſparing*, as neuer meaning to call thee to account. But there is one ſignification more, and that is to thinke a ſecret; and therefore *O hypocrite*, it might be that God all this time was thinking a ſecret againſt thee. To hold the tongue is put for ſilence, which is a *Metanomy* of the cauſe for the effect: now the Lord can properly be ſaid neither to hold the tongue, or keepe ſilence: therefore a third thing is meant, by a *metaphor* drawne from men keeping ſilence, to wit, clemency, gentlenes, patience, forbearing, long ſuffering, bountifulneſſe, and a large time to repent. The iuſtice of God as it burnes more remiſſely againſt ſinne, is called *anger*; as more ſharpely, *wrath*; in ſentencing, *iudgement*; in executing, *reuenge:* now in all theſe God vſeth mercie, which is a compaſſion toward his creature offending: and this is double, either gentleneſſe, or bountifulnes: gentleneſſe, whereby in his iuſtice hee remembreth mercy, and this appeares in his patience, and longanimitie: patience whereby he moſt gently ſuffereth ſinners, & deferreth his puniſhment: longanimitie whereby he expecteth long time repentance: his bountifulneſſe, whereby he is rich in goodnes, powring forth his good gifts vpon his ſinful creatures, notwithſtanding their ſinnes: and in all theſe appeares this which the Prophet hath ſaid, *I held my tongue.*

Qui tacet conſentire videtur.

ἀνθρωποπάθως.

ἐπιείκεια.

What is mercie

gentleneſſe,

patience,

longanimity,

bountifulnes.

III. Part. The explication of wicked mens conceits.

1. Conſent.

Thoughteſt] 1. It ſignifies to *conſent* vnto a thing, and that is nothing els but the fitting of natures together, either in their *cauſes*, as like *cauſes* will haue like *effects*, and ſo on the contrarie, like *effects* like *cauſes:* or of *ſubiects* with their *adiuncts*, as this is a fit ſubiect for ſuch a *qualitie*, or this is a qualitie for ſuch a ſubiect. Let vs then applie, *thou thoughteſt*, that is, *conſentedſt:* but alas how fitly doth Gods ſilence and their thoughts agree? fire and water, good and euill, may as well bee reconciled. In deede Gods ſilence, might haue wrought better effects in the mind of theſe wicked men, but they haue ſo hardned themſelues, and brought impenitencie vpon their hearts, that they are become ſubiects vnfit to be Rom.2.4. wrought vpon; neither haue they that wiſdome, as to turne themſelues vnto ſuch a ſubiect as Gods ſilence, to ponder ſeriouſly thereon: ſo that neither can it worke vpon them, nor they vpon it: and therefore what conſention betwixt God and their thoughts.

2. Conformitie 2. Acception, is to *conforme*; the fruit of agreement, by a *metanomie* of the effect for the cauſe: for conformity is the effect of conſention: neither will this ſtand in any good ſenſe, thou *conformedſt*: for it is the only thing that God complaines of in this place, that he did not conform himſelfe vnto Reu.2.21. the large time that God gaue him to repent: for how can there be any peace, as long as the whoordomes of *Iezabel* are in ſuch multtiudes: peace is where men agree together, but where they are vp in armes, all is in an vproare, and the tumult is ſo great that they will bee brought vnto no order. The men of *Epheſus* when they were troubled about their Act.19. *goddeſſe*, made the whole citie full of confuſion, one cryiug one thing, another the cleane contrarie, all out of order: and the more part knewe not wherefore they were come together: the *Towne Clarke*, for all his wiſdome, can hardly bring them vnto any conformitie: ſo as long as the tumult of ſinne diſturbs all within vs, it is impoſſible that God ſhould haue audience, eſpecially when for his ſilence he would be heard of vs. Let a *ſonne of thunder* cry at a doore, where all are fighting and quarrelling, and they will out-cry him: but if he ſhould ſtand *ſilent* at the doore, it were impoſſible that they ſhould heare him when they were at the beſt: therfore God may ſtand at the doore, and knocke by his ſilence as long as he will, and he ſhall neuer be heard: therefore *thou thoughteſt*, was no conformitie with Gods ſilence.

3. Aſſimulation. 3. Signification is *aſſimulation*, either to aſſimulate himſelfe vnto the thing, or the thing vnto himſelfe: if it had beene of himſelfe vnto the thing, thẽ had his thought without all queſtion been lawfull and honeſt; but it is of the thing vnto him-

ſelfe, and therefore let the thing bee what it will, it muſt bee made to ſerue his turne. And this ſignification is very *emphaticall*, and ſeruing for our purpoſe, and is thus much in ſenſe; as if the Lord ſhould haue ſaid, As a wicked man thinks of me, ſo muſt I be indeed, he will frame mee according to his owne conceit, and not his conceit according to that which I would haue him thinke of me, and my ſilence toward him; and this is the firſt beginning of his thought: now aſſimulation is neuer without a conceiued *image*, comming betwixt the two things that make themſelues like. Hence a fourth ſignification, to imagine; and that is a ſecond degree vnto this thought: firſt, by turning Gods ſilence vnto his owne will; he ſaw no great difference, but that there was proportion and ſimilitude enough: then in the ſecond place he imagined, that hee ſawe God well pleaſed with him. Now a third degree is to bee added, and that is from the imagination a direct reſolution; that I may thinke it, and acknowledge it for the truth.

Imagination.

Reſolution.

The reaſon of the phraſe is this; becauſe when any thing approaches toward the minde of man, then the minde turnes it ſelfe vnto it, ſees how it likes it, imagines what contentment may be drawne out of it, and then thinks on it: if the thing be good, and the mind frame it ſelfe according to the ſame, then the thought that riſeth from that thinking is good: If on the contrarie it be bad, and the mind will impreſſe his *image*, then the thought is bad: *ſilence* and mercie from God in this place were exceeding comfortable, they enter the mind of this wicked *hypocrite*, but they are not intertained in their owne *name*, neither will he part with ſo much as a *cup of cold water* for his ſake that ſent them, but he will bee refreſhed by them according to his owne liking. The people will bring *ſacrifices*, yea betimes in the morning, *tythes* after three yeers, a *thankeſgiuing* of leauen, *free offerings, &c.* but according to whoſe liking? euen their owne: and therefore God counts of it as to tranſgreſſe at *Bethel*, and multiply tranſgreſſions at *Gilgal:* Eſay 58. they *faſted, puniſhed* themſelues, but it was to ſeeke their own *wills*, and require all their owne *debts*; they care not to haue a good glaſſe to looke in, but they muſt needs breath in it; and there-

Amos 4 5.

Eſa.58.

therefore the inward corruption of the heart, ſends out ſuch ſmoakie *fumes*, that the true image is dimmed, and ſo they ſee nothing but themſelues.

The *flowers* that God ſent them all the time of his long ſilence, were exceeding ſweete; but the mind beeing corrupt in it ſelfe, and alſo in his breathing, infects, or rather driues backe the pleaſant ſmell; and ſo moſt truely ſents it ſelfe, yea takes the *deeper poiſon*, becauſe a ſweete flower poiſoned, is more louingly imbraced of the ſences, and ſo the poiſon doth creepe in with the pleaſant ſmell, and ſtrikes with the ſpirits preſently to the heart: ſo often they poiſon the good graces of Gods ſpirit, which willingly would be imbraced, but the poyſon creepes in too, into the ſoule, and ſtrikes all dead at the very heart: the *glaſſe* that is coloured, caſts about all the *beames* of the ſunne with the appearance of his colour; ſo the glaſſe of our mind beeing coloured, and deepe died withall impietie, makes euery beame of Gods goodneſſe ſhine according to his owne minde; *intus apparens prohibet alienum*, was an old axiome of *Ariſtotle*, but well may it be brought into *diuinitie*: ſinne that onely appeares within, hinders all grace and goodneſſe: for alas they come but as ſtrangers vnto vs, and therefore they find very meane intertainment. As Chriſt was dealt withall when hee came vnto the inne, all inward *roomes* were taken vp, and onely the ſtable is left for him: ſo doe we deale with his grace and mercie; all the cheife *roomes in our ſoules*, are taken vp with greater perſonages then Chriſt and his grace: there is either lord *couetouſneſſe*, or lord *pride*, or *ambition*, or *pleaſure*, or *reuenge*, &c. and therefore muſt Chriſt and his grace into the ſtable; for we will not haue theſe men to rule ouer vs: and therefore if his grace will become our ſeruant, we will giue it entertainement, but to be Lord ouer vs, is too much, we will not haue it take ſo much vpon it: and for our ſeruice, we haue no other place for grace, but the ſtable; and therefore no maruell if all goodnes diſdaine once to come neere the houſes of theſe wicked men.

That this may the better appeare, conſider three kind of thoughts: the firſt is a direct thought, and thinkes it ſelfe: the ſecond an indirect thought, that thinkes firſt the thing, and then it ſelfe: the third is a corrupt thought, that thinks it ſelfe out of it ſelfe: the firſt is onely proper vnto God, that knows himſelfe firſt, and in himſelfe all things: God lookes not out of himſelfe to know any thing, for all things are in him: and therefore he knows himſelfe *directly*, the creatures *indirectly*: this thought is aboue the thoughts of men and Angels, as far as heauen is higher then the earth.

Eſay 55.9.

The ſecond belongs to *men* and *Angels* in their beſt eſtate: for they muſt firſt thinke the thing, and then out of the thing themſelues: and this we call, a reflexed thought; as for example, a man lookes his naturall face in a glaſſe, he ſees firſt the image of his face, and then by that he knows the complexion of his reall face: ſo a man ſees Gods wiſdome in his creation, which beeing as a glaſſe, caſts vpon man the knowledge of himſelfe. So that man muſt looke himſelfe out of himſelfe: and to know himſelfe in himſelfe, is to labour to be like God.

Homo ſciendo ſcit ſe ſcire.

The third thought, is of corruption, when a man will needs looke through his owne *medium*: now he that lookes through his owne corruption, can ſee nothing but corruption; as a man that lookes through a red glaſſe, ſees nothing but rednes: ſo he that will ſee himſelfe through himſelfe, can ſee nothing but himſelfe. And herein we ſee that corruption would become a God, deſires to know nothing but it ſelfe, and loue nothing better then it ſelfe: And this is that thought which is to be conceiued in this place. Gods *ſilence* muſt be tempered according to his *appetite*; and their *taſt* is ſo daintie, that they can taſt nothing but that which they themſelues haue prepared; nothing is ſauourie which comes out of God's *kitchin*, dreſſed by his owne *cookes*: but they will haue their own prouiſion, and ſo like vnskilfull *dames*, they put death into the *pot*: and when they are ſicke, they will phyſick themſelues, vntill they haue brought themſelues paſt all cure; and then it ſhall be too late, to crie father *Abraham*, haue mercie vpon vs, we are grieuouſly tormented. And ſuppoſe God ſhould then yeild them a cuppe of cold water, it ſhould not refreſh them: for as vpon earth, they counted the kingdome of grace and goodnes a *hell* vnto them, ſo queſtionleſſe if God ſhould let them feele the leaſt ioy in heauen, it would be a torment vnto them. Their taſt is alwaies an *aguiſh taſt*, iuſtice and mercie can not relliſh with them, and therefore they ſwallowe downe all things vnſauourily. And this is the meaning, *thou thoughteſt*; that is, turned all to thine owne conceit.

Yet one thing more is to be added, to wit, that this is not the expreſſe thought of hypocrites; for they will ſoone reply, *Lord, when thought we ſo of thee?* Oh, be content, *God is wiſe in heart, and able to declare vnto man what is his thought:* the Lord is no falſe *expoſitour*, he iudgeth thy thoughts by thy practiſe: *in tantum ſcimus, in quantum operamur*; for if thou didſt not thinke thus much, thou wouldſt neuer haue practiſed it: if thou hadſt alwaies with Dauid, cryed, Lord, how deere are thy thoughts vnto mee, how great is the ſumme of them, indeede I cannot count them: but when I awake, I am ſtill with thee: then aſſuredly God would neuer haue cenſured thee ſo deepely: but alas, thou art aſleepe, and thou dreameſt all is well; but when the Lord ſhall awake thy conſcience, and ſet thy ſinnes before it, then ſhalt thou cry, Iuſt and righteous art thou, O Lord, but I am ſinfull: therefore thine own mouth ſhall condemne thee, and thy life ſhall teſtifie ſufficiently what thon thinkeſt.

Iob 9.4.
Amos.4.13.
Pſal.139.17.

Like thee] A ſtrange wonder: when all the nations of the world in reſpect of God are nothing: ſay they were counted as a drop of a *bucket*, which is but a ſmall thing to all the water contained therin, yet let thē come with God vpon the *balance*, & this drop of *water* ſhall be turned into the *duſt* of the earth; and if he take away the very *Iſles* as a little duſt, what ſhall become of this droppe of water, when it is ſpilt vpon the earth? ſhall it not be counted leſſe then nothing, euen vanitie it ſelfe? how then ſhould we heare this voice of an *hypocrite*, *God is like me?* If reaſon will excuſe him, we will plead for him.

Beeing in any creature is liker God which is the firſt beeing, then that which is no beeing.

Firſt therefore, euery creature of God, may ſay he is *like God*, becauſe he hath *beeing*: therefore liker God, that is beeing, then that which is *no beeing*. For God that is the firſt beeing, will acknowledge the reſt as from himſelfe; for the firſt beeing muſt needes giue all beeings: therfore the *graſſe* in the *field prooues* his *creator*, and his creator *approoues* of him: for the *cauſe* and the *effect* doe well agree: but alas, God neuer made an hypocrit, for he is the worke of his owne hands: therefore we dare not do ſo much for him, as for the leaſt ſpire of graſſe that groweth out of the earth.

2 Man Gods image by creation.

Againe, man is the *image of God*, and therefore very like God, not for beeing, but *holines* and *righteouſnes* of beeing: but alas, when I looke vpon man, and aske whoſe *image* and *ſuperſcription* doth he beare? and finde that it is *Adams*, then needes muſt I ſay, giue vnto *Adam, that which is Adams, but vnto God that which is Gods*. Now I find no ſtampe in an hypocrite, but the ſtampe of Adam; and though he hath couered himſelfe with *figge leaues*, yet God hath found him out; therefore I dare not in charitie couer him. Wherfore I enter a third

3. of redemption.

conſideration, for loue would couer a multitude of ſinnes: and find the Lord ſaying in the Scriptures, *be ye holy as I am holy*. If any thing will ſerue the turne, here is matter to iuſtifie him: for who is able with the *hypocrite*, to thanke God, that he is not as other men, an *extortioner*, *vniuſt*, an *adulterer*; but a *faſter* twice a weeke, a *giuer of almes*, euen the tythe of all he poſſeſſeth. Who dare now ſpeake againſt him? if the Lord had bin ſilent, I ſhould haue bin amazed once to haue opened my mouth in diſlike of him: but he is no *Saint*, for all this *gliſtering ſhew*: he is not purged from his ſinne, ſtill is he in the *gall of bitternes, and the bond of iniqutie*: and yet the *thought* of his heart is not forgiuen him: therefore his *prayer* of thankſgiuing is an abomination vnto the Lord; for as yet he hath made no petition for the remiſſion of his ſinne, as yet he hath not learned the firſt ſteppe to *Chriſtianitie*: therefore now I will ſhew what we are to thinke of him.

He may make all the world to admire at him in this place, for ſtrange *impudencie*, and horrible *blaſphemie* againſt God: for in theſe two words [*like thee*] is a *gradation* of three ſteppes, euery one riſing a ſteppe aboue an other. Firſt, to compare

In qualitie.

God with him in any ſimilitude of *qualitie* is ſinnefull, becauſe he hath no qualitie that anſwereth any thing in God: but it were well, if he would haue reſted in the qualitie: for things *like*, are alſo *diſlike*: but the *originall* in this place telleth vs plainly, that he paſſeth all the bounds of *logicall compariſon*, and extends it to the very *beeing* of God: for ſo the words are to be expounded out of the Originall, *In beeing, to be like*: that is, according to our Engliſh phraſe, *altogether like thee*: ſtrange impudencie, and voide of very reaſon it ſelfe, to make things compared *as like*, any further to argue then their qualities: but *wickednes in the boſome of fooles is reſtles*: for he riſeth one degree higher, and brings in an *eternitie of beeing* altogether like God: for the verbe is in the *future tenſe*, and ſignifieth thus much, not onely in *beeing to be*, but alſo in *beeing ſhall be*: therefore wicked men promiſe vnto themſelues an eternall fellowſhip with God.

In eſſence.

In immortality of beeing.

Let vs therefore conſider what things are here compared: 2. in what qualitie they are compared. 3. what truths or falſhoods they make. 4. what be the diſcourſes of wicked mens hearts: for all theſe are contained in this *thought* of a wicked man. For the firſt, the things compared, are *God* and his *ſilence*; a *wicked man* and his *thoughts*: the *proportion* ſtands thus; as wicked mens thoughts are, ſo ſhall Gods ſilence be, and conſequently as wicked men are, ſo ſhall God himſelfe be. The qualitie wherein they are compared, is threefold: 1. of *condition*, God muſt be like minded vnto them: 2. of *ſubſtance and beeing*, for they frame Gods *Image* according to their owne image: 3. for the *qualitie of time*, God muſt be an euerlaſting *Patron*, and fauourer of all their cauſes.

Wicked mens inuention is ful of compariſons and that with the beſt.

Tearmes: ſinne, ſilence, God, man.

Qualitie from condition to ſubſtance, and ſo to eternitie.

For the third, what truths ſhall we expect out of this ſtrange inuention of wicked men? ſurely none that will agree with the nature of *Truth*: for they haue abuſed the truth, and God himſelfe, who is the author of truth: therefore three horrible falſhoods are contained in theſe words. Firſt, that Gods *thoughts* are as mans thoughts, and Gods *waies* as mans waies, directly againſt the truth of God: Iſa. 55. 8, 9. *For my thoughts are not your thoughts, neither are your waies my waies, ſaith the Lord: for as the heauens are higher then the earth, ſo are my waies higher then your waies, and my thoughts aboue your thoughts.*

The falſhoods of wicked men: Gods thoughts as mans.

2. He makes God no better then himſelfe.

The ſecond falſhood that God is as man, againſt that place, *God is not as man that he ſhould lie, neither as the ſonne of man that he ſhould be deceiued:* therefore may he well expoſtulate the matter with theſe hypocrites (worſe then idolaters, for they make themſelues the Idol, therefore deny all gods) as he doth with his people, Iſa. 40. 18. *To whome will ye liken me, or what ſimilitude will ye ſet vp vnto me?* (or rather ſet vp your ſelues cheeke by joule with me) *know ye nothing? haue ye not heard it? hath it not beene told you from the beginning? haue ye not vnderſtood it by the foundation of the earth? how that I the Lord ſit vpon the circle of the earth, and the inhabitants are as graſſehoppers: how I ſtretch out the heauens as a curtaine, and ſpread them as a tent to dwell in?* O hypocrites, are you better then Princes, and Iudges of the world? ſee, I pray you, how I bring *Princes* to nothing, and make the *Iudges* of the earth as vanitie; as though they were not *planted*, as though they were not *ſowne*, as though their *ſtocke* tooke no roote in the earth: for I did but *blow* vpon them, and they withered, and the *whirlewind* hath taken them away as *ſtubble:* therefore I counſell you lift vp your eyes on high, and behold who hath created all things, and bringeth out their armies by number, and calleth them all by their names: *by the greatnes of my power and mightie ſtrength nothing faileth:* Why ſaieſt thou then (O wicked man,) and ſpeakeſt (O hypocrite) the Lord is as man, and the mightie God of heauen, as the ſilly worme that crawleth vpon the earth?

3. God ſhall dwell with him for euer.

Thirdly, that their eſtate ſhall be as vnchangeable as God himſelfe, for they ſay God ſhall be with them for euer: wherfore let them heare the word of the Lord that ſay thus in their hearts, Wee haue made a *Couenant with death, and with hell are we at agreement, though a ſcourge runne ouer, and paſſe thorough, it ſhall not come at vs; for we haue made falſhood our refuge, and vnder vanitie are we hidde:* therefore thus ſaith the Lord, *Iudgment will I lay to the rule, and righteouſneſſe to the ballance, and the haile ſhall ſweep away thy vaine confidence, and the waters ſhall ouerflow thy ſecret place,* and your couenant with death ſhal be diſanulled, and your agreement with hell ſhall not ſtand, when a ſcourge ſhall runne ouer and paſſe through, then ſhal ye be trode downe by it: thus will I make your bed ſtraight, that it cannot ſuffice for your reſt in my wrath: and your couerings ſo narrowe, that you cannot wrap your ſelues from my rods. Go too then, O hypocrite, thou ſaideſt, I ſhall be a *Lady for euer, like the Lord of heauen, whoſe dayes haue no ende; I am, and none elſe, I ſhall not ſit as a widow, neither ſhall knowe the loſſe of children:* therefore heare thou that art giuen to *pleaſures*, & dwelleſt careleſſe, that doeſt not ſet thy mind to righteouſnes, neither doeſt remember the latter end of thy ſinne, how that theſe two things ſhal come to the ſuddenly, *the loſſe of children, and widowhood*; they ſhall come vpon thee in their perfection: for thou haſt truſted in wickedneſſe, and haſt ſaid, none ſeeth mee: thy wiſedome and thy knowledge haue cauſed thee to *rebell*; therefore ſhall euill come vpon thee, and thou ſhalt not knowe the morning thereof; deſtruction ſhall fall vpon thee, which thou ſhalt not be able to put away: And this ſhall bee the ende of all them that falſifie the truth of God.

Reu.18.7

The fourth thing, is the *diſcourſe* of wicked men, that riſeth out of theſe apparant truths: Firſt, I ſinne, and God is ſilent; therefore he either *ſeeth not*, or if he ſee, yet hee regards not my ſinne; or if he regard my ſinne, yet his *ſilence* makes mee truſt that he conſents with me; or if he doe not conſent, yet he will ſpare mee for a time; or howſoeuer, I will hold mine own *concluſions*, whatſoeuer the Lord ſhall doe vnto me.

Wicked mens diſcourſes.

Qui tacet conſentire videtur.

IIII. *Part. Of Gods reproofe, and order in ſinne.*

Reproove] This word ſignifieth foure things: Firſt, to *argue or reaſon* vpon any matter: ſecondly, by reaſoning to *prooue or diſprooue* any cauſe: thirdly, by proouing or diſproouing, to *abſolue or condemne* any perſon: fourthly, after condemnation to *puniſh or execute*: This fourth ſignification is ſpecially meant in this place; for he had his conuiction before, therefore to *reprooue* in this place is as much as to plague; for the reaſon following makes it plaine, *Oh conſider this, leaſt I teare you in peeces:* ſhewing plainly what his reproofe was, nothing but vengeance.

Set] This word preſuppoſeth things *out of place*: ſecondly, the placing of them againe in their rankes and *orders*, ſhewing vs the nature of ſinne. Firſt, that *ſinne* is gotten out of his own place; for neuer a creature of God by his creatiõ did acknowledge him, and God himſelfe did alwaies abhorre him: therefore before the fal of men and angels, ſinne was like vnto that which we call in nature *vacuum*, which is ſo abhorred of nature, that the verie fire will deſcend, and the verie water aſcend, before they wil yeeld him the leaſt corner in the world: ſo ſinne, by Gods creation was wholly excluded, and God giueth his *teſtimonie*, that euery thing that hee made *was good, and very good*: therefore that ſinne ſhould obtaine that in nature, as to get him a place in the beſt of Gods creatures, was neuer the placing of the Lord; therefore the Lord cannot bee ſaid to ſet ſinne in this manner. The ſecond ſetting is here vnderſtood, to wit, bringing that into his proper place, which hitherto hath beene out of his place: and is done two manner of wayes; Firſt, by bringing it vnto himſelfe, and the rule of his *wiſedome*; and ſo ſin is ſet in the decree of God, and ordered by his wiſdome: for that of the Philoſopher is true, *Veritas iudex ſui & obliqui*; but what need we the teſtimonie of the Philoſopher, ſeeing that we haue the Apoſtle *Paul*, Rom. 7. 7. *I knewe not ſinne but by the lawe, and without the law ſinne is dead*: now the rule is alwaies before the breach of the rule, & therfore muſt needs determine of euerie fault. Secondly, ſinne is ſet in order, when it is brought vnto man by making him feele what his ſinne was by the puniſhment of it.

Gods creation a deadly enemie to ſinne.

The way of Gods placing ſinne.

Confuſion, diſpoſition, illumination.

Order] Includeth three things, firſt *confuſion*: ſecondly, comely *diſpoſition*: thirdly, plaine *reuelation*: as in the creation of the world, Gods order is ſet forth vnto vs in the confuſion of the *firſt matter*, wherein all things were buried, as in a dark dungeon. Secondly, how the Lord proceeded to bring out of this, the heauens in their ranke, with all the hoſt thereof, the firmament in his place, the water and all therein in his place, the earth and all thereupon in their place: and thus was the worke of the Lord comely and full of beautie. Thirdly, the Lord brought foorth a light, to ſeparate from the darkenes, and ſo was there a plaine reuelation of his workes : ſo in this place, here is ſinne, a greater confuſion in man, then euer was in that firſt chaos. Secondly, as the Lord brought all things out of that into their place; ſo will he bring all the ſins of man vnto a comely order: ſo that plainly in the third place euery man ſhall ſee what he hath done to the diſhonour of his creator. This order is threefold, according to a threefold booke: the firſt is the booke of *decrees*; the ſecond is the book of Gods *law*, the third the books of *conſcience:* and theſe three bookes doe moſt plainely order ſinne. The firſt booke being ſecret, ordereth ſinne ſecretly, yet moſt iuſtly, becauſe moſt wiſely: for if the wiſedome of God ſhould not be ſeene in ſin, then ſhould not God haue his glorie out of ſinne; therfore to anſwer all obiections that may ariſe out of this ordring of ſin, & the prouing of the truth of this point; I will in a few words take in hand the clearing of theſe two things; firſt the remoouall of that which may obſcure the truth: ſecondly, I will bring reaſons for the confirming of this difficultie.

3. Bookes, Gods decree, Law, Conſcience.

Obiection.

The firſt obiection may be out of the words of the Pſalme, *I will ſet them in order before thee:* therefore the order that is taken for ſinne, is after that ſinne is committed. For firſt God ſaith, *Theſe things haſt thou done:* 2. theſe things *will I order:* 3. *before thee:* all which plainely prooue, that this order followeth ſinne.

Anſwer.

To which I anſwer, that in this place we are to vnderſtand, that the third booke, which is the booke of the conſcience, is here to be vnderſtood; not excluding the former as though they were not, but onely ſhewing that the bookes of conſcience for the condemnation of a wicked man are ſufficient, and the onely cauſe of the execution of Gods plagues vpon him: as appeareth plainly, Reuel. 20. 12. *And the bookes were opened, and another booke was opened, which is the booke of life: and the dead were iudged of thoſe things which were written in the bookes according to their works.* Here is mention of two bookes, the booke of Gods decree, and the booke of the Conſcience; called *bookes*, becauſe of the manifold *bills* and *inditments* that are written in the *leaues* of the conſcience, which are ſuffici-

Why the Lord tearmes the booke of conſcience bookes.

ent for the iudgement of the wicked: therefore as often as we heare of Gods executions in puniſhing, we heare nothing of the booke of his decree, becauſe to what purpoſe ſhould God bring in his decree to conuince a wicked man, when his conſcience giueth in euidence ſufficient againſt him: it might rather cauſe cauill, then true conuiction. But in the execution of his mercie, we heare of the booke of life, becauſe therein lieth a principall cauſe of our ſaluation. Therefore I take it in this place, that the Lord ſpeaking of bookes and of a booke, would haue vs take notice that for iudgement we neede to looke no further then the bookes of conſcience: therefore I take it that the Scripture neuer ſpeaketh of a booke of death. Againe, when we looke vpon our ſaluation, we muſt eye the booke of life, that ſo we may aſcribe all the praiſe of our ſaluation vnto the Lord. So in this place the Lord is about his execution vpon the wicked, therefore he pulls not out the *booke of his decree*, but appeales vnto their *owne conſciences:* ſo that order which was before *the Lord* from all eternity, is now *before the eyes* of the hypocrite. For the Lord ſaies not, *before me*, but *before thee:* for the Lord neuer begins his work in himſelfe, therefore in himſelfe he did this from all eternitie; but now he will manifeſt his ordering of ſinne, which he alwaies doth by the booke of his law: but becauſe this was caſt at his backe, and ſet at his heeles, which ought to haue lien at his heart, the Lord will open the third booke, which ſhall pricke him to the quicke, and make him moſt fearefully to looke about him.

Death only frō ſinne; and therfore hath no higher cauſe, & further then the cauſe, no inquirie.

God in himſelf workes out of all time in the creature in due time.

Obiect. 2. Attributes ſimple, conditional

The ſecond obiection is drawne from *his attributes*, ſome of them not following the nature of the creature; as *omnipotencie, power, goodnes, immenſitie, eternitie*, and the like: but others haue no worke in the creature, vntill the creature haue had his worke; as no *mercie* can be wrought vpon the creature, vntill his *miſerie* be preſuppoſed; and no *iuſtice* executed vpon the creature, vntill he haue bin *ſinnefull*. For mercie cannot be where there is no miſerie; neither iuſtice where there is no ſinne: for that *ius dominij*, is an abuſe of Gods wiſdome, for there is no rule for it: and for the Lord to doe any thing in puniſhing as *dominus*, and not as *iudex*, is to make him vniuſt. Indeede by the law of creation,as he made man of nothing,ſo may he *annihilate* him, and bring him againe to nothing ; but to let him liue, and puniſh him ſtanding in his innocencie, is to doe againſt the law of his iuſtice.

Sol.

The anſwer to this point,is this in briefe: The diſtinction is not good; for Gods attributes in himſelfe are equally *abſolute, eternall, infinite* ; but beeing manifeſted in his creatures, become *conditionall*,and to haue reſpect vnto the creatures: therfore creation makes manifeſtation of *power, goodnes, wiſdome, eternitie*, and the like, as wel as mans fall of *mercie* and *iuſtice:* therefore mercie and iuſtice were equally firſt in God with the reſt : for God was in himſelfe both iuſt and mercifull, before man was either ſinnefull or miſerable : for the execution of iuſtice or mercie I confeſſe to be in regard of ſinne and miſerie, but there is one reaſon of the execution, another of the decree; the iuſt cauſe of the one is his will,the iuſt cauſe of the other is mans ſinne.

Obiect. 3.
The ſubiect of Gods decree.

Gods decree muſt haue a ſubiect, therefore either *beeing or no beeing* ; no beeing can vndergoe no decree,for it can haue no end,and therefore it muſt be a beeing; therefore either the *firſt beeing, or that beeing which is from the firſt beeing :* not the firſt beeing,for he can haue no end nor beginning, and therefore no decree can paſſe of him: ſo that onely remaines the other beeing which is from God,therefore created : therefore man created is required for a ſubiect of Gods decree : now the ende of creation, can not be *reprobation* ; for the ende of creation, is mans *happines with his Creator :* therefore a ſecond eſtate of man muſt be conſidered, and that is the fall of man, in which eſtate a iuſt ground is giuen of *Reiection* and *Election.*

Sol.
The ſubiect and his manner of conſideration.

The anſwer. It is graunted, that Man is the Subiect;yet we diſtinguiſh of man, and anſwer that in euery ſubiect two things are required ; *res conſiderata , & modus conſiderandi :* the thing conſidered is alwaies one, but the manner of conſidering maketh diuers ſpeciall ſubiects in this one ſubiect.As for example;being frō God is the ſubiect of all Gods *reuealed wiſ-*

dome, yet this one ſubiect hath diuers manner of conſiderations, according to diuers acts and operations that lie in him. As for example; *Reaſon* is a particular act, and therefore becommeth a particular ſubiect of Gods wiſedome, to wit, the *Art of Logicke*: ſo the *will*, a particular worke in Gods creatures, becomes the ſubiect of *Diuinitie*: ſo *ſpeach*, a particular worke, becomes the ſubiect of *Rhetoricke* and *Grammar*. Now that generall Subiect, is before all theſe particular ſubiects, and the foundation of all the reſt; and in them the thing conſidered as common to them all: but the manner of conſidering it, is proper and ſpeciall to euery one. So *man* is the thing conſidered in Gods decree, therefore the moſt generall, going before all particular conſiderations of *creation, fall, redemption, ſaluation, damnation*: for all theſe are but particular conſiderations of man, therefore keepe their order appointed of the Lord for the obtaining of his owne ende, which is the glorifying of himſelfe in his Iuſtice and Mercie: therefore as man is the Subiect of Gods decree, ſo creation, the fall, redemption, ſaluation, and damnation, are but the meanes for the accompliſhment of his will. Againe, euery one of theſe particular actions, haue their ſpeciall ends, not oppoſing, but concurring to the generall ende of the whole ſubiect; ſo that the ende of creation is happines with the Creator, and no miſerie at all; but this is the ſpeciall end, and therefore no oppoſite of the generall. Againe, the ſpeciall ende of mans fall, is miſerie of bodie and ſoule in the firſt and ſecond death; yet no oppoſite of glorifying God in the demonſtration of his mercie. Thirdly, the ſpeciall end of mans Redemption, is ſaluation to all that are in Chriſt, and damnation to all that are out of Chriſt: therefore all theſe ends beeing ſpeciall, muſt needes ayme at the generall: for ſo goes the Rule of all true reaſon, that *ſubordinata non opponuntur*: 2. that *fines intermedij ſunt pro ſubordinatione finium ad vltimum finem*. And this ſhall ſuffice for the oppoſition: now I come to the confirmation.

Arguments prouing the decree of ſinne: firſt drawne from ends.

The firſt Argument: That which hath any *ende*, is *decreed*; but ſinne hath an ende; therefore is decreed. The firſt propoſition is prooued from the true diſtinction of ends, laid downe by the Philoſopher in the firſt booke of his Ethicks, and the firſt Chapter; where the Philoſopher diſputes moſt excellently for the *ſubordination of arts*, and ſo conſequently of beeings, by an argument drawne from the diſtinction of ends; to wit, that all ends are either the laſt ende, or ends tending vnto the laſt: now the laſt end, giues *goodnes and amabilitie* to all other ends, and doth virtually containe them all in himſelfe, therfore muſt they needes be appointed for him. This ground is a moſt euident proofe that ſinne is decreed: for the end of ſinne muſt either be the *laſt ende*, or tending to the laſt ende: now it cannot be the laſt end, for that alone is *chalenged* of the *firſt being*: therefore an end tending vnto this laſt end. And who dare denie, but that all endes vnto the laſt ende are decreed: for they make for the manifeſtation of his glorie. But it will be obiected, *ſinne is euill*, and therefore hath no ende: for *finis* and *bonum conuertuntur*. Vnto this I anſwer, that ſinne is not in it ſelfe, but by accident good, and ſeruing for Gods glorie: but the Lord which can bring *light ort of darknes*, *good out of euill*, is able to diſpoſe of the euill of ſinne by accident, and of the goodneſſe (which is his owne worke) by it ſelfe, to make for his glorie. True it is, that God in his worke goes no further then the good of the euill, and that he decrees the other, is ſaid very improperly; for euill in his *abſtract nature*, is neither beeing, nor the cauſe of any beeing; and therefore no good in the true approbation of goodnes: beeing not good, it hath no ende, and therefore is referred to Gods decree, as it is ſaid to belong to a beeing, and the goodnes of a beeing, and this is accidentall, therefore accidentally decreed; but yet it cannot be vndecreed; becauſe the thing in him decreed, could not haue beene without him, for that good that comes out of ſin, could not haue beene, except ſinne had been; and ſinne could not haue beene, except goodneſſe had beene: and therefore beeing in Gods created goodnes, and alſo God bringing from him, his owne goodneſſe to his owne glorie, he cannot eſcape Gods decree, becauſe both the other are of neceſſitie (all men confeſſing) vnder Gods decree directly. And therefore if God would haue ſinne to be in his good creatures, and alſo goodneſſe

Obiect. Sinne is euill, and therfore hath no ende, ſeeing ends & goodnes are the ſame.

Sinne accidentally decreed, yet impoſſible to be vndecreed.

neſſe from ſinne in them, then muſt ſinne ſtand to Gods determination, becauſe the other two cannot but preſuppoſe ſinne becauſe a goodneſſe from him. Now that God is no author of ſinne in all this, it is plaine, becauſe the two former haue God for their author, & bring in the other as a hang-by, and *vnwelcome gueſt*, yet ſuch a one as they could not throw off at their pleaſure. Diſeaſes lie in nature, and ſometimes do good to nature, yet nature will neuer acknowledge the kindneſſe, becauſe he knew the intent was his ſubuerſion. *Iaſon* had an *impoſtume* in his bodie, the enemie thruſts his ſword into it, & heales him of his impoſtume, which the Phyſitians could neuer accompliſh; but no thank to Iaſons enemie which ſought his life: and therefore if ſinne doe any good either for God, or to man, it is no thankes to ſinne, ſeeing that ſinne would diſhonour God, and deſtroy man. Againe, one may appoint the iourney lawfully, but an other may walke it vnlawfully: God appoints euery man his *race*, but he himſelfe *runs* it: the *horſe* carries a man to his iourneyes end, and knowes not that he doth ſo much for mans good; yet man knowes it well enough, and guides him all the way; yet for all this the horſe vndergoes the trauell, and would be feeding by the way, and if he eate his owne poiſon, or lame himſelfe by a fall, it is the horſes fault; yet muſt he to his ende, if the man haue power to effect it: ſo the Lord hath laid vpon man his decree, he carrieth it with him all the dayes of his life, he knowes not to what ende, yet the Lord knowes it well enough, and doth alwaies diſpoſe of him, vntill he come at his iourneys ende: Now in his way man feeds on the *poyſon of ſinne*, *fals and ſtumbles* in his way, yet the Lord will haue him go on, for he is able to doe it; and he ſhall neuer reſt, vntill he haue accompliſhed the wil of the almightie. And therefore if this be iuſt in men, in the rule and dominion ouer their *beaſts*, ſhall it not bee as iuſt in the Lord? I am ſure that the Lord hath as much authority ouer vs, as we haue ouer our beaſts: therfore let vs not be too bold in diſputing with our creator, but giue him the praiſe & glorie of all ends.

An euill thing may doe good by accident.

2. Argum.

Whatſoeuer is *ordered*, that is *decreeed*, but ſinne is ordered,

red,therefore decreed. That ſinne is ordered,my text is plaine for it. But you will anſwer,that ſinne is ordered in the bookes of conſcience, and not in the booke of Gods decree. This is but a ſhift: for graunt the laſt booke, and you ſhall graunt both the former, which I prooue thus: If no bookes of conſcience, without the booke of the law; and no booke of the lawe, without the booke of Gods decree; then the third beeing graunted, the two former are concluded. For if wee would make theſe three bookes one complete booke, wee muſt of neceſſitie diuide them in this *order and method:* the firſt part is *Gods decree*, the ſecond is Gods *reuealed law*, and the third is the *teſtimonie of the conſcience.* Now *method* tells me plainely,that the *firſt* may be without the *ſecond*, for Gods *ſecret will* may be without his *reuealed will*; but his reuealed can not be without his ſecret will. And againe, the law may be without this booke of conſcience, but this booke of conſcience can not be without the law; for no accuſation or excuſation but by the law of God. Therefore graunt the third, and you graunt the two former by ineuitable conſequence. Now this third booke can not be denied, becauſe my text prooues it; and no man of reaſon contradicts it.

Three bookes one compleat booke.

Againe, euery *ſchoole-boy* can tell me that the breaking of *Priſcians* head, muſt be healed by *Priſcian* himſelfe; the writing or ſpeaking of falſe latine either againſt the firſt or ſecond part of *Grammar*, muſt be ordered by the rule of Grammar it ſelf:now the rule was before the falſe latin,therfore determines what falſe latine was, long before the ſchoole-boy practiſed it. So the Law of God tells me what ſinne is when I haue committed it, but it determined what ſinne was, and to what end,long before either I,or my *father Adam* committed it:therfore the determination was not to follow after,though indeede the *conuiction* followed after the *commiſſion.* Therfore *orthodoxall* is the diſtinction of Gods *decree*, and the *execution* of his decree: of Gods *determination*,and the accompliſhment thereof: of Gods *definitiue ſentence*, and the manifeſtation of it: of his *reprobation* of a man, and the *conuiction* of a ſinner: all the former I may tearme the *premiſſes*,and the latter Gods *con*-

The rule before the fault.

cluſion in the premiſſes. Againe, there is the firſt propoſition, which is Gods truth and ſole wiſdome; the ſecond (which we call the *minor*) is the ſpeciall application of it vnto man in his good time. Gen. 15. Iſrael muſt ſerue 400. yeares; but Exod. 12. 400 are compleat; therefore muſt Iſrael out of Egypt that very ſelfe ſame day. There is a day in which God will iudge the world; *Atheiſts* may denie it, 2. Pet. 3. but when the decree ſhall be aſſumed, now is the day, I dare boldly conclude, that thoſe perſons ſhall periſh. So in like manner all men are decreed of the Lord to manifeſt his iuſtice and mercie, in all that either God himſelfe doth, or man can doe: but I am one of theſe all, and therefore muſt I manifeſt either his iuſtice or mercie: if that, then either I muſt be ſaued, or damned: but alas, that is a harſh concluſion both in regard of God, and in regard of my ſelfe: well conſider, that it is one thing to determine of thy ſinne, and another thing to puniſh thee: aſſure thy ſelfe that this is good reaſon, that euery law of God muſt determine before thou doe any thing, els were the rule no wiſdome of God; but alſo take this with thee, that thou ſhalt neuer take any hurt by the law, vntill thou thy ſelfe haue done ſome hurt vnto it: *the Law will not ſting, vntill thou haue ſtung thy ſelfe, and then take heede of poiſon vnto death.* And therefore ſeeing Gods wiſdome runnes along in this order to determine all matters, not caſually, but certenly, long before they come to paſſe; we ſhould yeild it, and not denie it, becauſe of the execution which followes after, which hath other iuſt cauſes then Gods decree, but none to exclude it.

Argum. 3. *God is Alpha and Omega, the firſt and the laſt, the beginning and the ende*, therefore nothing before him, neither any thing after him: therfore he cloſeth all things in theſe two tearmes: therefore euery thing muſt haue ſomething to doe with this *firſt* and *laſt*, as from him, and to him: therefore muſt they be decreed, els ſhould they not be from him, and to him. Hence ſinne comming within the limits of this *circle*, that incloſeth all things, muſt needes ſome way come from God, and be for God, and therefore decreed. How ſinne may be from God, and to God, is hard to explaine; yet in my *poore iudgement*, vnder the correction of my betters, I iudge this the moſt true and ſafeſt, that the good the Lord will haue out of euil, is from God, and to God; all the reſt that remaines, is nothing at all for Gods purpoſe, and therefore he hath no hand in it; he will haue the *gold* by his owne fining, but the droſſe he will leaue to the firſt inuentors, that digged vnto themſelues ſuch kinde of pits, that would hold no *water* for the Lord of hoſts, but ſuch as he drew out by his *prerogatiue royall*, ouer all his creatures and their actions. Therefore thus is ſinne decreed, and the Lord had his hand in it. For the other conſideration of *ſinne as ſinne*, it is a by-reſpect in it ſelfe, nothing tending to Gods purpoſe; but onely as the Lord drew his owne goodnes out of him. And this makes vs ſpeake ſo of ſinne, that he is decreed, meaning the goodneſſe out of ſinne, which the Lord hath appointed for himſelfe.

II. Part in the ordering of ſinne, concerning his entrance and progreſſe.

This point would a little more be inſiſted vpon, for the ſlanders that *Bellarmine* hath laid vpon *Calvin*, *Luther*, *Martyr*, and ſundrie other of the greateſt Diuines of the Reformed Churches, making them to defend, That God by reaſon of his decree, is made the cauſe of ſinne. Of this ſinnefull, wicked, and lying report, we are ſure God is not the author, but the deuill. For the clearing of this point, two things offer themſelues to our conſideration: the firſt, *entrance* of ſinne; and ſecondly his *progreſſe*. For his firſt entrance, ſinne had two cauſes; one *blameable*, the other *holy* and *good*. The blameable cauſe, is either *principall*, or *inſtrumentall*: principall the *deuill* and *man*. The deuills beeing *Apoſtates* and rebells, through their *pride* againſt God, and *malice* againſt man, became *lyars* and *murtherers* of man, by bringing him into his fall: man by his free receiuing of the tentation, and hearkning thereunto, contrary to the commandement of God, when he might haue reſiſted the ſame.

Entrance, progreſſe, cauſes of ſinnes entrance principall, inſtrumentall, accidentall.

The inſtrumentall cauſes, were the *ſerpent*, and the *woman*:

the ſerpent abuſed by the deuill, was vſed as an inſtrument of ſeducing *Evah*; the woman deceiued by the deuill and the ſerpent, became an inſtrument to deceiue man.

How mans will beeing good, could produce euill.

Debitum naturæ.

Aug. poſſe ſi vellet. ſed non velle quod potuit.

The *vnblameable* cauſe was God and his *lawe*; for as his law did it, ſo he himſelfe did it: and if there had been no law, there had been no tranſgreſſion: yet the law of it ſelfe, ſauoured nothing but *life vnto life*, which thorough mans default, became the *ſauour of death vnto death*. But how could this bee, ſeeing mans will was created good? I anſwer; Firſt, it was created mutably good: ſecondly, though there was no imperfection for kind of beeing, yet his beeing was *defectiue* and *imperfect*, in regard of abſolute beeing; therefore man compared to God was defectiue, and imperfect, and ſo might come ſhort of his created perfection, and fall away from that wherein he was created: Hence man might fall, but how ſhould this power come into act? here diuines lay downe a *ſubſtraction* of grace, which they affirme to bee double: firſt of that without which man could not but fall, and without which he could not continue in his *integritie*; if God had denied man this grace, it could not bee imagined but that God ſhould haue beene the author of ſinne: this was *debitum naturæ*, due to his nature, & this God gaue him, and would haue continued, with the ſupply of *actual grace* to haue liued for euer, if he had once pleaſed God. A ſecond ſubſtraction, or rather withholding of grace, was that without which God ſaw hee would not continue, *though both in dutie he ought, and in reſpect of abilitie, he might if he would*; God gaue him not a *would* to his might, yet a *might if he would:* neither was God bound vnto this by law of creation: for it was expedient, giuing him freedome of will to trie him how he would exerciſe it, yet moſt certain hee would abuſe it: no man denies, but that God might haue giuen grace to Adam, in ſuch degree, meaſure, and kind, as might haue preſerued him from all poſſibilitie of falling, and haue holden him inſeparably to himſelfe for euer: which while he denied, he gaue way vnto the fall of man.

Thus then we conceiue of the entrance of ſinne. Firſt, God purpoſed eternally to make man a *rationall* and *intellectuall* creature, indued with *knowledge* of all things, and *facultie* and power to make choice of what he would. Secondly, man could not be thus made, and be naturally free, from poſſibilitie and danger of making an euill *choice*, diſpoſing himſelfe amiſſe, and offending againſt the lawes of his righteous Creator. Thirdly, God wanted not *gratious meanes* whereby to hold him inſeparably to himſelfe, and to preſerue him infallibly from falling away, though he were not, nor could be, naturally free from poſſibilitie of falling. Fourthly, God knew man beeing ſo left, would ſinnefully depart from him, not neceſſarily, but contingently, yet moſt certenly, not by any conſtraint, but by his owne created free will. Fiftly, God ſaw this to be the beſt for the *manifeſtation* of his *glorie*, and of that good, which otherwiſe the world could neuer haue knowne. Sixtly, God ſeeing man this way to *determine* his will, made the determination thereof, a iuſt way for his owne glorie. God decreed mans fall, and he alſo decreed that he himſelfe would not be the cauſe, but that man himſelfe ſhould onely cauſe his own ruine. Thus then God did abſolutely decree, but not abſolutely determine mans wil, for that was left vnto man himſelfe; yet the determination of that determination was abſolute, and that without impulſion, or coaction of mans will: for determination is alwaies of things vnto their ends; therefore is called abſolute in regard of the end: but coaction is onely of an efficient, which is not neceſſarie for an abſolute ende. All Gods ends are abſolute and neceſſarie, yet the *meanes*, that God vſeth are of all kinds, *contingent*, *neceſſarie*, *dependent*, *independent*. Suppoſe God had decreed to haue giuen man *actuall grace*, as alreadie the *angels* haue it in *heauen*, had it therefore been neceſſarie, that man could not haue fallen? or that God ſhould haue conſtrained his wil to haue imbraced this grace? no aſſuredly; therefore on the contrarie God decreed not to giue man this actuall grace of ſtanding, is therefore his auerſion neceſſarie and conſtrained? no, but God by this meanes gaue way vnto the ſinne of auerſion, and permiſſiuely, yet willingly did ſuffer it for to enter, (for otherwiſe it could not haue entred,) and by a *poſitiue decree* reſolued,

Vnderſtanding.

Election.

Meanes.

Fall contingent

Mans determination.

Determination no impulſion.

that auerting himſelfe from the *fountaine* of all goodneſſe, and the *rule* of all righteouſneſſe, he ſhould runne into innumerable dangerous euills, and grieuous ſinnes, both of *commiſſion* and *omiſſion*.

Omiſſion a priuation.

Omiſſion is alwaies the firſt ſinne; for a man falleth firſt from the loue of God, before he can loue or deſire any other thing: now this ſin beeing a neglect, hath no poſitiue cauſe, it ſelfe being a priuatiō; neither need we ſeek any higher ſpring of it, then the will of ſuch a creature as is *defectiue*; and therefore doth not alwaies neceſſarily attend to the rule, it ſhould conforme it ſelfe vnto: and thus of the firſt ſinne, we can find no cauſe in God, becauſe hee is no wayes defectiue. The ſecond ſinne is commiſſion, which is a *poſitiue act*, and therefore hath a poſitiue cauſe: now God that neuer ceaſeth to doe his worke of moouing, but alwaies carrieth forward all things with reſtleſſe motions, cannot but cauſe the verie ſubſtance of a ſinne of commiſſion: neither here am I of the opinion of the *School-men*, that defend the very deformitie of this ſinne, to be nothing but the act and very ſubſtance of it: for an act is a generall tearme, and hath ſpeciall limitations added vnto it; therefore it is ſaid to be well done, when it keeps his rule; euill, when it miſſeth his rule: now the Lord in no action goeth againſt the rule of his wiſdome, therefore he can work no deformed act, only man that is defectiue may goe againſt the rule, and ſo cauſeth the deformitie. A *cunning artificer* makes a *clocke*, but he ſuffers his *apprentice* to helpe to ioyne it together, the deformitie of the motion is none of the artificers, but onely from the vnskilfull *apprentice*; yet will the skilfull artificer haue his praiſe in correcting of that aberration, and turne the motion to his owne ende. The cauſes then why ſinne entred as efficient, are *properly* the deuill and man; as determined to an ende, properly Gods; who might well ſo determine of man, ſeeing he created him mutable.

Non attendentia cauſa peccati.

Errour of the Schoolmen.

How Gods lawe works ſinne.

But to come more neerly, we may expreſſe this moſt familiarly in a compariſon taken from an *earthen pitcher*, daſhed by the hand of a man againſt a *ſtone wall*; that the wall breaketh it, that is no fault of the walls, but rather the cōmendation of it, working according to his owne nature; but the fault is in the partie that daſhed it againſt the wall: ſo man being daſhed by the deuill, and himſelfe, and the ſerpent, and the woman vpon the law of God, (too hard to bee ouerwraſtled of man) was broken in peices: yet the lawe was without all fault; onely the fault was in the *deuill*, *Adam*, and the *woman:* the law therefore a moſt iuſt, and holy cauſe of mans fall: as the law cauſed mans ſinne, ſo I dare boldly ſay that God cauſed it, yet moſt holily and iuſtly. Hence it followeth moſt plainely, that God was no bare *permitting cauſe*, or a forſaking cauſe; but a working cauſe, euen in the fall of man: now as God did it, ſo he was able to doe it, and ſo to decree it to his owne glorie, according as it ſeemed beſt vnto his own wiſdome; and ſo might it be willed as abſolutely good and iuſt, and therefore no ſinne. God made them the beginners of their owne actions, beeing indued with free will; by well doing they might deſerue both *praiſe* and *prize*; and by ill doing might deſerue both *diſpraiſe* and *puniſhment*. But you will obiect, then God might both will it, and not will it. Very true, as God willed it, it had reſpect of good, and was iuſt, and therefore to be willed; but as they willed it, it was euill, and ſo God hated it, and his law forbad it. The ſonne may deſire the death of his father, and ſo may God too; but in ſo doing the ſonne ſinnes againſt God, yet God is free from ſinne: the Iudge deſires that a malefactor ſhould die, ſo doth the hangman, yet may be the hang-man is guilty of murther, when the Iudge is a true executioner of iuſtice.

Obſerue then for the entrance of ſinne theſe *poſitions:* Firſt that to ſinne, is directly beſide the ſcope, intent, and purpoſe of the law; and therefore if the law cauſe ſinne, it is by accident; as to the law, ſo to Gods wil, which can neither intend, purpoſe, or will any impietie; and therefore ſinne is *accidental* and *externall* in regard of God: now an accidentall principle, is either in regard of *neceſſitie* or *fortune:* now for neceſſitie to ſinne, that cannot be giuen vnto God, for he can ſuffer of no cauſing principle; and fortune is too ſtrange a tearme to ſtand with Gods prouidence, where then is this externall principle?

Poſitions for ſinnes entrance

How a cauſe by accident may be giuen vnto God.

I anſwer, if wee ſoberly conceiue of the nature of a cauſe by fortune, we ſhal not much ſwarue, if we ſay ſinne was chance in regard of Gods will: for chance and fortune according to true reaſon, is nothing but the *accident or euent* of any thing beſide his end and ſcope: now only good is the end and ſcope of Gods will, and therfore ſinne which is not good is beſide Gods ſcope and ende; therefore it is accidentall in Gods ſcope and end. But you wil ſay, then God was ignorant of mans ſinne: I anſwer, no; becauſe ſinne is not onely *accidentall to a good ende*, but alſo an *aberration* from the true rule of wiſdome, and muſt ſtand to the iudgement and ſentence thereof; which cannot be done except wiſedome take notice of it, and moſt truely God vnderſtands the aberation: & from hence it followeth, that he cõceiued it could neuer touch that goodnes which was well pleaſing vnto himſelfe: fortune and chance to men, is both in the ſcope and aberration to the intended ſcope: the ignorance neuer lies in the ſcope, but in the aberration: for a man that miſſeth his ſcope, intent, and purpoſe, knowes that it is ſo; but yet he conceiues not the means that brought that thing to paſſe; and ſo he is ignorant, not for the ſcope and end that hath happened, but he knows not how he came to that end: therefore ſinne being beſide Gods ſcope is accidental, and neuer intended of God: yet God cannot be ignorant of it, in ſo much as his eyes did ſee the aberration, & how it was the direct way to fruſtrate man of his good ende with himſelfe.

2 Poſition. Secondly, ſinne is againſt Gods law, therefore in reaſon ſinne were no ſinne except there were a law: there could be no *blindneſſe*, except there were an *eye:* this makes *contrarietie*, hence *enmitie*, betwixt the law and ſinne; and from enmitie contention, therefore the law muſt plead for it ſelfe, and be earneſt in his own defence, ſo will ſinne on the contrarie part: Gen. 3. Sinne pleads, *Hath God ſaid ye ſhall not eate of euerie tree?* no it is not ſo, the lawe is your hinderance; God knowes when ye ſhall eate, that yee ſhall bee like God himſelfe. Hence riſeth an irritation or prouocation of the lawe, when man expounds him, as a *bridle* to his libertie, therefore

he labours to pull his *necke* from ſuch a *yoke*: now a worke of contrarietie comes from their natures; and here the law works by his owne force: for as often as we conceiue the lawe to be our enemie, it will wraſtle with vs, and before we are aware the law giues vs the fall; and this is called *fighting againſt God*, when men will be more wiſe and ſtrong then God; therefore Iob 9.4. *he is wiſe in heart, and mightie in ſtrength: who hath been fierce againſt him, and hath proſpered?* and in this regard no ſtrange accident befell the deuils and men, when they would become diſputers with the law of their maker. The *Smith* that hath his hammer often beating againſt the inward parts of his hands, hath them hardened euen by that mutuall *oppoſition*: ſo the heart of man often beating againſt the hammer of Gods law, is hardened and made ſenſeleſſe, vntill God mollifie it by his ſauing grace.

3. Poſition. Thirdly, in oppoſites, when the one is *beeing*, and the other *no beeing*, that which is being is alwaies to be conceiued for the knowledge of the other: I could not tell what darknes were but for the light; ſo ſinne being a priuation, can no otherwiſe be knowne but by his contrary, and that is the law; except it had bin for the law, there would haue bin no knowledge of ſinne: againe, *beeing* is before *not beeing*; therfore the law being before ſinne, determins of ſinne long before he be, in his nature, in his vſe, or in his end: and why ſhould we denie vnto God the determination of ſinne, long before he had any exiſtence? God muſt needs know mans fall long before it was, and determine of it.

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fingers eaſily ſtricken out of ioynt; & ſo man beeing compaſſed about with Gods law, as a wall of defence, might moſt eaſily breake himſelfe in peices, when hee laboured either to leape againſt it, or elſe skippe ouer it.

5. Poſition. Fiftly, in oppoſites, the ſtronger cannot be reſiſted, and the lawe of God beeing the ſtronger, wil haue his worke, neither can it any wayes be reſiſted of men; Rom. 9. 22. what and if God would to ſhew his *wrath*, & to make his *power* knowne, ſuffer with long *patience* the *veſſels* of wrath prepared to eſtruction? who hath reſiſted his will? Now if the queſtion be, whether the law was determined to reſiſt man before he fel, it is eaſily anſwered: The lawe was not to prepare for man, when man tooke the battel in hand: he is an vnprouident *Generall* that hath all to do, when his *enemies* are in the field vp in *armes* againſt him: but the wiſe God of heauen and earth could not be out of readines, when the *rebellious angels*, and mankind meant to wage warre with him and his lawe, he had prepared *yrons*, and *harrowes*, *ſawes* and *gybets* to bring all his enemies vnder them, and after to impriſon them in hell for euer. Rom.9.23. Yet what and if he would declare the riches of his glory vpon the veſſels of mercy, which he hath prepared vnto glorie, long before they need any redemption? And this is a fift way for the entrance of ſinne, euen the maniſeſtation of his power.

6. Poſition. Sixtly, oppoſites beeing laid together, make things more cleare and euident; and one oppoſite ſtirres vp another, and they neuer ceaſe quarrelling, vntill one haue gotten the victorie, and ſo leads his enemie in ſingular triumph. *Pharaoh* ſtirs vp God, and God ſtirres vp *Pharaoh*; now if the queſtion be, whether had the firſt purpoſe to the battell; the Scripture Rom.9.17. ſayes it for God, yea and to *Pharaoh* too, that God may giue him the challenge; and why ſhould the warre be continued ſo long, but euen for this ſame purpoſe, that God might ſhewe his power in Pharaoh, and that his *name might be declared thorough all the earth:* neither is God in any fault, for he intended that Pharaoh alone ſhould fight for the kingdom of darknes; but God would fight for the cleane contrarie, for his owne

name: and what is his name? ſurely his glorious attributes, Exod.34.6.7. and what are his attributes? all his vertues: therefore God oppoſed *Pharaoh* for vertue; and the maniſeſtation of his vertues was his glorie: but Pharaoh oppoſed God for vice, and therefore for his ſhame and confuſion. Contraries can doe no better then fight, but alwaies for a diuerſe end & purpoſe: therefore, O man, who art thou which pleadeſt against God? Rom.9.20. will thou needs make the oppoſition worſe? conſider that thou art the thing formed, and therefore ſay not to him that formed thee, why haſt thou made me thus? thou art the clay in the *potters* hand, the *lumpe* is one, therefore be content to ſerue thy maker as a veſſell of honour or diſhonour.

Seuenthly contraries, though they can neuer agree to the 7. Poſition. ſame thing, according to the ſame part, or in the ſame reſpect, or in one and the ſelfe ſame time: yet they muſt both of them be about the ſame thing, or els the oppoſition ceaſeth. If I ſhould ſay, a man is blind and not blind, it were no contradiction, if I vnderſtand his blindneſſe of two diuers ſubiects, to wit, he is not blind in his *body*, but blind in his ſoule; therfore the *law* and mans *ſinne*, *Gods wil* and *mans wil*, are not oppoſed, except we conceiue it to be about one & the ſelfe ſame thing: therefore though ſin be againſt Gods decree, wil, and law, yet may both ſinne, mans wil, Gods decree, will, and law, all be about one thing, and that is Gods glorie: and ſo for Gods glory, ſinne may be decreed, willed, and approoued by the lawe, yet for all this haue no agreement at all with ſinne: and thus much for the entrance of ſinne.

The progreſſe of ſinne, is to be conſidered in the *effects*, Sinnes progreſſe. and *conſequents* of the firſt ſinne; for out of that did ſpring the whole miſerie of man. The effects are three *blame*, or *guilt*, or *puniſhment*: blame is the next effect of the fault committed; guilt is the tying of vs to vndergoe puniſhment; puniſhment is the iuſt anger of God vpon Adam and all his poſteritie.

The ſubiect of this puniſhment, is the deuill, his inſtruments, and man: to paſſe by the two former, and come to man: His puniſhment is either *ſinne* or *death*: ſinne originall and actuall; originall, the exorbitation of the whole man, both inward and outward; inward in himſelfe, outward in the gouernment of the creatures: actuall, the *iarring* of man vpon outward obiects, by reaſon of naturall, or originall exorbitation; euery thing he meetes withall either in thought, word, or deede, is either a ſinne of commiſſion, or omiſſion: death is the depriuation and loſſe of life, and thereby ſubiection vnto miſerie.

Puniſhment.

Matter, contrarietie, conſequence.

The progreſſe beeing cleare, let vs ſee how God workes in it. For the blame, God is altogether to be freed; for the guilt, that likewiſe is a thing that nothing concernes God; let man looke to both theſe. But the third, which is puniſhment, beeing an act of his iuſtice, and reſpecting his holy law, is a thing that onely he acknowledgeth. For death, we neede make no queſtion, but the whole controuerſie is about ſinne as a puniſhment. In the puniſhment, we may note three things: the *matter*, with which a man is puniſhed; the *contrarietie* betweene the partie and the puniſhment; and the *order of conſequence*, that where ſuch an offence went before, ſuch an euill ſhall follow, to make the partie offending feele the ſmart of it. In thoſe puniſhments which be puniſhments onely, and not ſinnes, God is the author of all theſe things, implied in the nature of puniſhment: in thoſe which be puniſhments and ſinnes, God is the author onely of the order of conſequence, and the contrarietie betweene them, and the partie puniſhed: not of the matter, wherewith they are afflicted and puniſhed. As for example; *pride* is puniſhed by *enuie*; enuie is not of God, but the contrarietie betweene it and the ſoule of man, which maketh it *bitter* and *afflictiue* is; and the order of conſequence, that where pride went before, enuie muſt follow. The reaſon that iuſtifies this, is fetched from the rule of reaſon: all contrarietie is a wiſdome of God, for it is a *logicall* argument: and therefore if Logicke be Gods wiſdome, then euery rule in Logicke. The other is iuſtified by *method*, which can not be without him that is the God of all order: the order of ſinne is, that *originall* ſhould follow the firſt *actuall* ſinne, and then all actuall ſinne, originall: this order is a wiſdome of

God: for ſinne in his owne nature is meere confuſion, and his order muſt needs be Gods: and ſo God profeſſeth that he will doe in this place, *ſet mens ſinnes in order.*

Furthermore, God doth not onely puniſh one ſinne with another, where there is ſuch a dependance of one vpon the other, that where one goeth before, the other muſt follow; but oftentimes, when there is no ſuch neceſſarie dependance, yet he withdraweth his grace, and for the puniſhment of one ſinne, letteth men runne into another. In this ſenſe, there are three things attributed to God, in the puniſhment of wicked and godleſſe men. 1. the blinding of their vnderſtanding. 2. the hardening of their hearts. 3. the giuing of them vp vnto a reprobate ſenſe: Eſa.6.10. *Make the heart of this people fat, their eares heauie, and ſhut their eyes, &c.*

Theſe things God is ſaid to doe three waies. 1. in denying grace, which ſhould lighten the vnderſtanding, and ſoften and mollifie the hearts of men. 2. permitting Sathan to worke vpon them, and no way either ſtrengthening them againſt him, or weakning his force. 3. occaſionally and by accident, when God doth that which is good, which yet he knoweth through the euill diſpoſition that is in men, will increaſe their wickednes, and make it greater then it was before. To this agree other Diuines, that ſay God works in the progreſſe of ſinne, 1. *poſitiuely*, as it is a phyſicall act. 2. *morally*, as he makes it a iuſt puniſhment of ſinne. 3. *permiſſiuely*, as it is a ſinne, not by giuing his conſent vnto the doing, but in not hindering of them from the execution.

Efficienter vt effecta, moraliter vt iudicia, permiſſiue vt peccata, non concedendo ſed non impediendo.

Laſtly, for both entrance and progreſſe, a double action is giuen vnto God: 1. limitation, 2. direction. For the firſt, that God ſetteth bounds to wicked men in their wickednes, not onely in reſpect of the effect and euent, but alſo in the very inward purpoſe, affections, and deſignes, and at his pleaſure ſtoppeth them when he will, is a thing denied of none that confeſſe a God. The deuill was limited how farre he ſhould proceede in afflicting *Iob:* neither Matth.8,31. could he enter ſo much as into a *heard of ſwine*, without leaue obtained of Chriſt: the proudeſt ſea muſt ſtay her waues, where Gods laies

Iob.1.12.

his command.

Secondly, for direction that is moſt neceſſarie, he puts no ſinne into men, yet he directs it for the kind, that it ſhould be rather this ſinne then another, rather againſt theſe perſons then others, and the time when it ſhall breake forth, and for what end and purpoſe it ſhall be committed. For often men are wicked in that ſort, which had rather ſhew it in another kind; it breakes forth at ſuch a time, when they would faine haue kept it cloſe; and it falls vpon ſuch men, which they had rather ſhould haue beene done to others, whome they more maligne, and deſire to deſpite, if they were left to themſelues. God may ſtoppe all waies of ſinning, and open onely one, yet without all fault. As for example: ſuppoſe a man were in an high *tower*, and were fully determined to caſt himſelfe downe, yet among many *paſſages* onely one is open, and at that he caſts himſelfe headlong; now why he fell rather this way then another, is becauſe the reſt were ſtopped; yet he alone is guiltie of his owne death. *Shemei* is ſaid of *Dauid*, to curſe, becauſe 2.Sam.16.10. God commanded; yet did God neither *inwardly* nor *outwardly* fill his heart with malice: onely *Dauid* reſpects the time, that God rather ſuffered it at this time to breake forth, then at any other, becauſe now *Dauid* was in extremitie, and fit for him to be humbled, ſeeing that *Shemei* durſt not ſo much as open his mouth all the time of *Dauids* proſperitie. *Iob* was robbed Iob 1.21. by wicked men, yet he confeſſeth *that God hath taken*, becauſe he directed that for his triall and patience. The *Iewes* crucified Chriſt, yet was it the determinate counſell of God, turning Acts.2.23. their wickedneſſe and furious malice, to the effecting of his owne purpoſes.

III. Part, anſwering the places of Scripture that are brought to prooue God the author of ſinne.

Obiect. God decreed the ſelling of *Ioſeph into Egypt*: Gen. 45.8. Chriſt was *crucified* of the Iewes, according to Gods *decree*: Act, 2.23. and 4.28.

Anſ. To decree any thing, hath a ſpeciall conſideration of the end: now Gods ende in both theſe were exceeding good; firſt *Ioſeph* for a temporall deliuerance in the time of famine, *Chriſt* for a ſpirituall in the time of ſinne: for the ſinne of their actions, God did onely permit, and wrought it, as before hath bin ſhewed.

Obiect. 2. Prou. 16. 4. Rom. 9. 17. 26. he that creates, and ſtirres vp men to ſinne, muſt needes be the author of ſinne.

Anſ. God determines the end of all mens ſinning, that he himſelfe will be no cauſe, but leaues man to himſelfe; yet ſo as he will limit, direct, and puniſh, whatſoeuer he ſhall doe amiſſe.

Obiect. 3. 1. Sam. 24. 1. 2. Sam. 16. 10. 2. Kin. 22. 20. & 11. 37. & 12. 15. 24. 2. King. 10. 30. Iob. 1. 21. Eſa. 10. v. 5. 15. & 13. 17. Ier. 51. 1. Ezech. 12. 13. Pſal. 105. 25. Matth. 6. 13. where God is ſaid to impell men to ſinne, and vſe them as inſtruments to produce ſinfull actions.

Anſw. It is one thing to incline the wil, an other thing to make the will euill, and ſo to incline it, that it is not to ſinne, but to iudgement and puniſhment: The Iudge inclines the executioner to put away the malefactor, but if he doe it of priuate malice, it is his owne ſinne: *Shemei* ſinned in his priuate malice, yet *Dauid* acknowledged Gods ſecret iudgement. There be three things in the workes of wicked men: 1. motion: ſecondly the *ἀταξία*, or inordination of that motion; and Gods hidden iudgement: the firſt & the laſt are Gods by diſpenſation; the ſecond by permiſſion; not bare and naked, but firſt in denyall of grace, ſecondly permitting Sathan to worke vpon them, thirdly by occaſion of ſome good, permitting their euill diſpoſition to abuſe it; but to incline, perſwade, or impell the will to euill before it haue any thought or inclination, is a helliſh blaſphemie: the will beeing euill is driuen like a charet of the deuil, and runnes apace, and the Lord in iuſt iudgement blowes vpon it, and in their running runnes them headlong into hell fire.

Obiect. 4. Exod. 4. 21. Deut. 2. 30. 1. King. 12. 15. Iob 12. 16. 24. Iſa. 19. 14. and 63. 17. Ier. 20. 7. Ioh. 12. 39. Rom. 1. 24. 26. 28. Rom. 9. 18. 2. Theſſ. 2. 11. God is ſaid to harden the heart, and blind the eyes.

Anſ. God doth this by ſubſtraction and deniall of that grace, which ſhould lighten the vnderſtanding, and ſoften and mollifie the hearts of men: this ſubſtraction is to be vnderſtood of that grace which God might iuſtly hold from man: ſecondly, men beeing hardned in their ſinnes, and blinded in their minds, doe ſtill increaſe their hardnes by fighting againſt God and his law, as you haue heard before.

Obiect. 5. 2.Sam.12.11. Luk.2.34. Rom.9.33. Eſa.8.14. Eſe.18.16. & 45.7. Amos 3.6. God in all theſe places is ſaid to doe euill.

Anſ. Here is to bee vnderſtood the euill of puniſhment, which is an act of Gods moſt pure and vnblameable iuſtice.

Here likewiſe in fewe words may we cleare *Calvine* and other of our orthodoxall writers from *Bellarmines* calumniations. *Caluin* and the reſt, ſeeme to digeſt all their iudgement in theſe fewe poſitions concerning Gods ſimple determination of man: Firſt, what he meant to beſtowe vpon him, to wit, ſo much perfection that both in dutie hee ought, and in reſpect of ability he might if he would haue continued in his integritie; and therefore his creation was his happineſſe, and there was found no neceſſitie why he ſhould fall into miſerie: this is the firſt.

The ſecond is, what hee meant to denie vnto him; to wit, that free confirmation of his eſtate, without which God ſaw he would not continue, but moſt certainely fal away from God his creator: now if God had beſtowed this vpon him, then had there beene no way for *eating* and dying, for then would God haue kept away the deuil, confirmed his wil, put that feare into his heart, *whereby he ſhould neuer haue departed from him.* And that this is the truth, we may ſee it by comparing of our eſtate in *innocencie*, and in *grace*: in the eſtate of innocencie God made with man the *couenant* of *workes*, and ſo tyed man vnto himſelfe by the bond of *loue*, which he left in mans nature; man brake this bond: hence came in *religion*, properly ſo called, a tying of man againe in a ſecond *couenant*, not of workes, but of *faith*: now if this bond were no ſurer then

Loue the bond in creation.

Faith in redemption.

then the former, it ſhould argue God of the want of wiſdom: therefore God giuing man this ſecond bond, meant to tie him more *infallibly* vnto himſelfe: this feare beeing put into his heart, ſhall make him neuer depart from God. Thus then the Lord intended to denie man ſuch a confirmed eſtate, as now he hath obtained in Chriſt.

Thirdly, that God did foreknowe moſt certainely, what would fall out, vpon the beſtowing of ſuch benefits onely, & the denying of others; namely, ſinne and *Apoſtaſie*: neither was this in their iudgement a *preſcience*, preſuppoſing no purpoſe nor decree; for then would not God ſo haue beſtowed, and denied, except according to that proportion he had intended a further end in man. For I would aske this queſtion; Why did God beſtowe ſo much as was ſufficient to ſet him in ſtate of happines, and denie him that which ſhould haue confirmed him in the ſame, except he intended a further ende by his fall? conſider well the ends of man, and we muſt now vpon the euent, be conſtrained to graunt a further ende, then either *Papiſts* or *Lutherans* do profeſſe. For I conſtantly affirme, that it is *blaſphemie* to ſay, that the ende of man, as created, was any thing but happineſſe; neither from thence ariſeth any other demonſtration; Man, *qua creatus*, as created, is in no intention but happines: come to his fall, and then againe I ſay, *homo qua lapſus, eſt miſer tantum*, man as fallen, is onely to bee conſidered as miſerable: as *redemptus*, or *redimendus*, onely *ſub ſalute*, or *ſaluandus*, where then is the ende of man? As man, generally conſidered, *electus* or *reprobus*, elect or reprobate, theſe be the moſt generall: and here onely reprobation and election, is *καθ' αὐτὸ*, truely firſt and primarily: in all the reſt, *gratia huius*, for this cauſe; therefore happines of creation, miſerie of the fall, ſaluation by Chriſt, are ſubordinate and come vnder it. Indeed I confeſſe that election and reprobation haue their manifeſtation to the creature, onely in redemption, and in that part which is the application of it vnto the church in generall; here onely both *angels* and *men*, knowe and feele their ſtate of election; and on the contrarie, reprobation is

In things poſſible, but not to be done, there is a bare preſcience: but in things poſſible, and to be done, both preſcience and purpoſe.

Man hath a more generall end then that of creation, fall, or redemption.

there

there to be ſought for of the wicked.

A defence of Calvin.

Whether the Lord vnderſtand or will firſt.

Intelligentia diuina.

But *Bellarmine* ſaith, that *Calvin* denieth Gods determination, decreeing what ſhall be, to depend on his preſcience, & that in all things his preſcience preſuppoſeth his purpoſe and decree. For anſwer whereunto wee muſt conſider, whether there goe any preſcience in God before his will (I meane according to our apprehenſion, and as things are reuealed to vs, out of God in his workes) my reaſon is this, becauſe if the Lord vnderſtand it, then it is a poſſible beeing: now I preſſe my argument, that euery beeing, whether poſſible to be, or alreadie exiſting, is demonſtrated from his will; for his will makes things to be, or poſſibly to be; therefore if a thing muſt be before it can be vnderſtood; and to be, howſoeuer conceiued, yet is from Gods will that giues all beeings, either in *poſſe* or *eſſe*, I knowe not what can be, that firſt comes not from his will. But wiſdome according to ſobrietie is commendable, and in high *myſteries* it is good to goe with the current of our beſt approoued diuines: therefore according to the way troden before me, I anſwer: There is a double preſcience, one *ſimplicis intelligentiæ*, and another *diuinæ viſionis*; the firſt is of all thoſe things that are poſſible, and which vpon any ſuppoſed condition may be; as was the preſcience of God, whereby he foreknew, that if in *Tyrus* and *Sidon* thoſe things ſhould be done, which afterwards were done among the *Iewes*, they would repent: this doth not preſuppoſe the decree of God, but extendeth to many things God doth not decree, nor purpoſe to be, as it appeareth in the example propoſed. The other is of thoſe things onely which hereafter ſhall bee, and this alwaies preſuppoſeth ſome act of Gods will: for ſeeing nothing can be, vnleſſe ſome act of Gods will do paſſe vpon it, at leaſt not to hinder the beeing of it; and thus nothing can be foreſeen, as beeing hereafter for to be, vnleſſe ſome decree of God paſſe vpon it: Of this kind of preſcience, *Caluin* ſpeaketh, and not of the other; it was not conſidered what it was poſſible for the creature to doe, or what he would doe beeing ſo created, and left vnto it ſelfe: this may well be ſaid, to preſuppoſe no decree of God, or determination what he would doe : for if it had pleaſed God, he might haue turned the poſſibilitie to another end and iſſue; but the truth is that other, to wit, what hereafter ſhall be, which though it be future and therefore contingent, yet to God it is moſt certaine, with whom all future things are preſent : and therefore beeing to be done, was moſt certainely decreed; and whatſoeuer is done and come to paſſe, wee may abſolutely conclude it was Gods will, euen long before it happened; therefore *Calvin* rightly affirmeth, that Gods foreſight of the entrance of ſin, preſuppoſed his decree, that it ſhould enter.

Sinne was not decreed that God might puniſh.

Bellarmine a falſe expoſitor of Calvin.

Fourthly, Gods foreknowledge and purpoſe in ſinne, vpon the beſtowing of ſuch benefits of his rich & abundant goodneſſe, was not that man ſhould fall, that he might puniſh, but that man ſhould freely make his choiſe; vpon which choiſe the Lord both knew and purpoſed, that his iuſtice and mercy ſhould be manifeſted: yet for all this it will not followe, that the Lord ſhould purpoſe the entrance of ſinne originally out of his owne liking, that he might haue matter of puniſhment, as *Bellarmine* moſt iniuriouſly chargeth *Calvin* to affirme; but the ende of his purpoſe of beſtowing ſuch benefits onely, and no other, notwithſtanding his *foreknowledge* what would fall out, if ſo he did, was, that he might ſhew his mercie and iuſtice, in ſauing and condemning whome he would. Therfore it is idle in *Bellarmine* to followe this argument of the ſeuerity of iuſtice; as though *Calvin* ſhould any where affirme, that when God thought of creating man, the firſt ende that God purpoſed, was the *ſeuerity* of his *iuſtice*, and the *riches* of his mercie; and that this purpoſe was before and without reſpect vnto the preſcience of any thing, that afterward might or would bee in man; and that becauſe there was not any thing wherein he could ſhewe mercie and iuſtice, vnleſſe ſinne did enter : therefore ſecondly, he purpoſed that ſinne ſhould enter; ſo that firſt hee purpoſed to puniſh, before he ſawe any cauſe; and then purpoſed the entrance of ſinne, that there might be cauſe; which is no leſſe excuſable from *iniuſtice*, *cruelty*, and *tyrannie*, then if he ſhould purpoſe to puniſh, and ſo doe without any cauſe at all : therefore he concludes, that the firſt originall and ſpring of ſinne, is from the will of God, according to *Caluins* opinion. But he is eaſily anſwered, out of that which hath beene ſpoken concerning *Calvins* iudgment in this point: for he doth no where ſay, that God did purpoſe the manifeſtation of his mercie and iuſtice before all preſcience, but onely that which is named *praſcientia viſionis*, which alwaies hath Gods decree going before it. The poſſibilitie of a thing is, before God decree it to be, and ſo God knowes it *ſimplici intelligentia:* but that this *thing poſſible* ſhal be, the Lord decrees it before that bare knowledge that it ſhall come to paſſe.

Anſwer to Bellarmine for his falſe imputation vpon Calvin.

Secondly, *Caluine* doth no where pronounce, that ſimply and abſolutly the *ende* wherfore God purpoſed to make man, was the manifeſtation of the ſeueritie of his iuſtice, and the riches of his mercie, or that he might ſaue ſome, and condemne others; but that firſt he meant to beſtow vpon man as much as was ſufficient to make him perfect: ſecondly, there was ſomething he meant to denie him, which beeing done, God knew he would fall: therefore in the third place, beeing aſſured that he would fall into ſinne and *apoſtaſie*, made his ſinne and apoſtacy a way to a greater good, then the world otherwiſe could euer know: fourthly, his purpoſe was not *ea ratione*, to bring in this former good, but for this former good, God was content that man ſhould fall; yet without any imputation to God, ſeeing he gaue him all that could be required by the eſtate of his creation. And ſurely againſt this, neither *Bellarmine*, nor any other can except: indeede he heapes vp infinite teſtimonies and reaſons againſt him, and other Diuines.

Calvin denies not all preſcience before his decree.

How God ſhewed his iuſtice and mercy

Therefore ſeeing the matter is ſo waighty, and that reaſons are brought both to diſhonour God, and bring a blaſphemous report vpon his faithfull ſeruants, I will according to mine owne apprehenſion, obiect that which may be obiected, either from appearance of reaſon, or from teſtimonies of the writings of our beſt Diuines. And the rather I will doe it, becauſe *Bellarmine* triumphs in nothing more then this, That Gods does not onely, permit the wicked to doe much miſchiefe, and the godly to ſuffer an hard meaſure at their hands;

but alſo doth *præſidere ipſorum malis voluntatibus, eoſq; regere & gubernare, torquere ac flectere in ijs inuiſibiliter operando*: that is, does not onely ſuffer them, but alſo placeth his regiment in their euill wils, rules them, gouernes them, nay doth wreath, bend, and bow by working in them inuiſibly. This is more then to *impell*, which is the worſt word, that he can ſnatch out of our writers. And therefore ſeeing all Diuines runne ſo much to Gods ordering of ſinne, and *Bellarmine* makes it as *Delphicus gladius*, Apollos ſword, to cut aſunder all Gordian knots, I will the more liberally inſiſt vpon it, beeing ſo direct with my text.

Reaſons obiected to make God the author of ſinne.

Obiect. 1. Becauſe whereof God is the cauſe, thereof he is the author; but he is the cauſe, becauſe euery poſitiue act or beeing is from God; and ſinne is of this nature: which I ſhew in the firſt ſinne. 2. in *originall* ſinne, which ſprings from that. 3. in ſinnes of *omiſſion* and *commiſſion*, the fruits of originall. 4. from the ſubiect. 5. from the nature of habits. From the firſt ſinne, becauſe no circumſtance, or manner of eating the forbidden fruit, is the ſinne; but the very action it ſelfe: becauſe that is forbidden in *ſubſtance*, and not in *circumſtance*. 2. *Originall* ſinne is not a meere *priuation*, want, or defect; but alſo an *inclination*, and pronneſſe to all euill: therefore it is ſaide to *raigne* in our *members*, carrie vs *headlong* to all impietie, and worke mightily in vs. 3. In ſinnes of *omiſſion* and *commiſſion*, firſt becauſe God doth not onely know that he wil *permit*, but alſo he is reſolued that he will not *co-worke* with *men* and *angels*, to the producing of a *neceſſarie* act: and therefore by conſequent *omits*: and againe, he knowes that he will not co-operate, to free men and angels from an act that is forbidden, and ſo by conſequent doth *commit*. 2. a greater difficultie is this, ſeeing that ſinnes of commiſſion, and omiſſion are diſtinguiſhed: And therefore in commiſſion, there muſt be ſome thing beſide omitting of that which is commanded; and that

Firſt ſinne obiected.

Originall.

Omiſſion.
Commiſſion.

can be nothing but doing : and therefore the difference can be nothing but ſome *poſitiue act:* neither is the *ſubſtance* of this act one thing, and the *deformitie* an other : but the act it ſelfe, which ſhould not be done, is out of *forme, order,* and *rule,* and is repugnant to the rule of righteouſneſſe: therefore this kind of ſinne beeing poſitiue, hath a poſitiue cauſe : neither is the will of man, onely the cauſe of it, but God alſo, euen of the deformitie of it, as well as the ſubſtance ; ſeeing the *deformitie* in a ſinne of commiſſion, is nothing els but the very *ſubſtance* of the act which is done, but ought not to be done.

The ſubiect of ſinne.

Fourthly, from the ſubiect : euerie ſinne is in that ſubiect out of which the goodnes is expelled, and therfore though it haue not *formam vel materiam conſtitutiuam*, *tamen eſt in ſubiecto vnde receſſit habitus*, that is, though it haue no matter or forme for his beeing, yet it comes into that ſubiect where goodnes was, and poſſeſſeth his roome; therfore is more then *merum ens rationis*, a conceit of the braine : and beeing ſomething, *extra conceptum intellectus*, more then the worke of reaſon, is *beeing*, and therefore from God, from whome all beeing is.

Habits obiected

5. Laſtly, it is an *habit*, and they be *qualities*, and euery qualitie is beeing, *therefore from God.* Theſe and ſuch like, are arguments that the wittineſſe of corrupt reaſon, may make againſt God, that is ſo pure and holy, that he can no waies be a God that willeth any iniquitie.

Anſ. 1. The firſt argument is anſwered by this diſtinction: to *eate* of the forbidden *fruit*, is either a *naturall* act, or a *morall* act ; as a naturall act, it is no ſinne : and this is the very beeing of that action, and in this God worketh: the ſecond, which is a morall act, is not *abſolute*, but *relatiue* and *reſpectiue* to the *diuine law* of God ; and this was onely mans act, which did refuſe to giue his reſpect, and due obedience to this law.

A naturall act, a morall act.

2. *Anſ.* To the ſecond I anſwer ; originall ſinne is conſidered either *materially*, or *formally*. Materially, according as all the faculties of man are ſet a running : and this is poſitiue, and from God, that carries all things with *reſtleſſe motions*. The formalitie is the ἀταξία, ἀνομία, or exorbitation and wheeling a-

wrong of all the faculties : and this is done either by the free-will of man, or the law of God; that beeing oppoſed, as an *enemie* puniſhed man, and by his abuſe, turned him out of the way of righteouſneſſe : and therefore as a iuſt iudgement of God, the ſinne is called a puniſhment, and ſo beeing againe, working out of mans will as in *concreto*, is likewiſe called beeing, by reaſon of his ſubiect who giues him power to worke, and is inclined by it: but the meere formalitie, and the ſinne in *abſtracto*, conſidered without the ſubiect, and in oppoſition to vertue and goodnes, is meere nothing.

3. *Anſ.* To the third, this muſt be anſwered; Firſt, that God gaue both *men* and *angels* ſufficient for the eſtate of their creation, to make them able to ſtand, yet not ſo much that they ſhould be confirmed to ſtand: therefore if God had not *co-operated* in regard of the firſt, he had ſinned in omitting and committing; but for the ſecond, it was not neceſſarie that God ſhould co-operate and confirme them in their eſtate of goodneſſe. To the ſecond difficultie, the Doctors of the Church of *Rome* haue made it, and affirme it : [a] *Occam in ſent. lib.3.queſt.12.* ſaies there is a double deformitie of the ſinne of commiſſion; firſt, the want or *priuation* of that *rectitude* which ought to be in the will, making his owne choice of an action which he ought not : ſecondly, the very act that is drawne out of this will, is a deformitie forbidden of God: ſo then beſides the wills deformitie, the act it ſelfe is a deformitie. Other *Diuines* vnderſtand, by the deformitie found in ſinne, the want of rectitude, or omiſſion of due circumſtances: and thereupon ſay, there is no cauſe of it, but priuatiue onely: but *Occam* vnderſtandeth (as you haue heard) by the deformitie of a ſinne of commiſſion, the act it ſelfe done without due circumſtances, without which it ſhould not be done; and ſo ſeeketh a poſitiue cauſe of it. If any of our Diuines ſhould haue affirmed this, how would *Bellarmine* haue handled them, and imputed ſtraunge and outragious blaſphemies againſt them. [b] Of this opinion are many other of their Doctors, as may well be ſeene in *Cameracenſis*. [c] *Scotus* another great doctour ſaies, Gods bare permiſſion of ſome action, and certitude

First for omiſſion.

Secondly commiſſion.

[a] *Reſpectu peccati commiſſionis duplex eſt deformitas, prima carentia rectitudinis debitæ ineſſe voluntati elicienti actum quem non habet: ſecunda eſt ipſe actus elicitus quem deus prohibet.*

[b] Cameracenſis in lib. ſentent. lib.1.q.13.art.1. & q.14.

[c] Hugo de S. vict. erud. theol. de ſacram. lib.1. part.4. cap.12. & 13.

[c] Scotus l.1.diſt.41.q. *Vnica ſola permiſſio alicu-*

tude of his permiſſion, makes not any certitude of that action; becauſe it ought to haue ſome effectuall cauſe: therefore for as much as God did foreknow that he would permit *Lucifer* to ſinne, from this it could not be that the obiection of Lucifers fall ſhould be anſwered; ſeeing that God doth not only know it, but alſo knowes that he will not *co-operate* with him to the producing of a neceſſarie act; and therefore withdrawing, he omits as well as Lucifer: for how ſhould Lucifer but omit, when the firſt cauſe withholds his influence, and againe the Lord that he will co-operate to the ſubſtance of an act forbidden; and therefore it followes that God commits it. What *blaſphemies* would theſe be in the mouthes of *Calvin*, and others? yet good diuinitie in the ſchooles of Rome. But thus they expound themſelues, that God worketh, decreeth, and willeth the deformitie that is found in the ſinnes of commiſſion, not by his *antecedent will*, whereby he worketh things out of his owne liking, but by his *conſequent* and *conditionall* will, whereby preſuppoſing the purpoſe of ſuffering his creature to auert and turne from him, he ſtill intendeth to mooue, impell, and carrie them forward, though beeing by their owne fault out of the way, hee carrieth them thither whither they ſhould not goe: firſt, ſay they, by ſubſtraction of grace, vpon the withdrawing whereof he ſawe the creature would turne from him, he purpoſed to ſuffer the ſinne of auerſion or omiſſion to enter: ſecondly, this purpoſe beeing preſuppoſed, and foreſeeing that which would follow vpon it, in his conſequent and conditionall will, he poſitiuely decreed the other, which is of commiſſion. Man by creation was made to ſeeke an infinite good, and loue it infinitely; which if he omit to ſeeke in God, then muſt he needes commit the contrarie, and ſeeke it in himſelfe: for ſo God decreed, that man not continuing to adhere vnto him, ſhould fall into ſelfe-*loue*, *pride*, and all euills of that kind. All this might bee borne withall, ſaue onely they make deformitie of the eſſence of an action, which cannot be borne withall: for indeed it is ſo farre from agreeing with an action, that he will not ſuffer him to take vp any dwelling in him: and therefore I prooued before in expoſiti-

ius actus, & certitudo de permiſſione non facit certitudinem de illo actu, quia opportet habere aliquā cauſam effectiuā: igitur ex hoc quod deus præſcit ſe velle permittere Luciferum peccare, ex hoc inquam ſolo non videtur quod ſciat Luciferum peccaturum, ſoluitur hæc obiectio, quia deus non ſolum ſcit ſe permiſſurum, ſed etiam ſcit ſe non cooperaturum ei ad actum neceſſarium & per conſequens omittet; & ſcit ſe cooperaturum ad ſubſtantiam actus prohibiti ſine debitis circumſtantijs, & per conſequens committet.

on of thoſe words [*Theſe things haſt thou done*] that no action was the ſubiect of ſinne; and therefore well might the action be cauſed of God without all fault of his. But to anſwer the doubt. 1. They differ, in that omiſſion is a *morall defect*, but commiſſion is a *morall act*; the one is not doing morally that which is commanded, and the other is a morall doing of that which is forbidden. 2. The one lookes at the law, as commanding, but denies his act; the other at the law, as forbidding, and yet performes his act. Now the will of God is poſitiuely carried vnto neither of both; but permiſſiuely to the creature, and accidentally to the effect. Yet you will obiect; then God permits that which he wills not, and if he will it not, how can it be done? Here I dare not be ſo bold as our *Diuines* are, though I thinke we haue all one meaning; that Gods will is firſt carried vpon his permiſſion; ſecondly vpon the thing permitted: As his will is carried vpon his owne permiſſion, he wills that abſolutely, and by an affirmatiue act; but as vpon the thing permitted, it is *non impedire*, not to hinder it; and that is *actus negativus*. And this muſt be taken notice of, becauſe Gods will muſt haue ſome thing to intercede, and come betwixt it ſelfe and ſinne: for a will immediatly carried vpon ſinne, is alwaies ſinnefull: therefore permiſſion comming betwixt Gods wil, and ſinne, frees God from the action of ſinne.

To the fourth obiection, I anſwer, that priuations are either conſidered as *oppoſites* with their *habits*, or as *adiuncts* with their *ſubiects*: in the firſt conſideration, the habite is that which doth affirme it ſelfe to be exiſtent, or in nature may be exiſtent: the priuation cleane contrarie, denies this to be in nature, nay worſe then that, ſhewes that he is expelled from ſuch a ſubiect, which now makes him appeare, as though he were the *Lord* of the *houſe*, and beare the full dominion. As *life* is a naturall thing, *death* comes and ſaies, there ſhall be no life in this ſubiect; and when life is gone, the ſubiect makes death appeare, as though he were the commander of lifes habitation: night comes and ſaies, where now is light? and becauſe no man can ſee the light, he is faine to giue darkneſſe a good word, and ſay he hath poſſeſſed the *circle* of the *world:* yet neither will the world confeſſe he hath receiued any beeing by darkneſſe, or the ſubiect of life any further exiſtence by the preſence of death. Therfore he is neither being in himſelfe, or giuing being to his ſubiect, but taking away a being: yet becauſe the ſubiect into which he is receiued, by reaſon that he alwaies lookes vpon his adiunct, giues him the denomination of beeing, as long as he reſts with him; yet in his ſimple nature he neuer can be ſo conſidered, but as a *meere tyrant* to beeing and eſſence; which agree ſo ill, that if the one come, the other muſt be gone. And this is the reaſon why *originall ſinne* is ſaid to raigne; which could not be, but for our *members* which giue him leaue to ſtay with vs. The *Ivie* hath no roote or exiſtence from a proper principall of life, but moſt louingly embraceth the *Oke*, and for all his ſtrength, the Ivie will eate out his heart ſecretly, and bring him to death: ſo ſinne hath no roote of his owne, yet moſt familiarly he cloſeth with our nature, and eateth out the heart of all goodnes within vs, and ſpeedily bringeth vs vnto miſerie.

For the laſt obiection: ſinne is called an *habit* and *qualitie*, therefore beeing. The anſwer is, as ſinne is *habitus in ſubiecto*, it hath that name: yet properly, ſinne is no habit: for it is alwaies his negation and oppoſite, therefore can not properly haue the name of his oppoſite: yet beeing crept into *vertues cloſet*, deſires to put on his habit, that ſo he may haue the more loue and *welcome*; as *tyrants* when they haue gotten the kingdome of lawfull *Princes*, will be very glad to put on any title that might pleaſe them, whome they deſire to become their ſubiects; and for this cauſe will be content to change their names: ſo ſinne, a meere tyrant, will *maske* it ſelfe in the habit of vertue, that ſo we may eſteeme the better of him, and willingly ſubiect our ſelues to his vntolerable yoke.

Obiections from the teſtimonies of our Orthodoxall Diuines, whereby they are ſaid to haue made God the author of ſinne.

Obiect. 1. The obiection may be formed according to theſe foure heads: 1. from Gods will. 2. from the effect of his will, his decree. 3. from the ſubiect of his decree, man. 4. from the ende, reprobation of man. The argument in generall is thus framed; They which make the will of God euill, his decree *(cauſam energeticam)* an effectuall cauſe of ſinne, the will of man compelled to ſinne, and his ende euerlaſting puniſhment, without conſideration of ſinne; make God the author of ſinne: but this is defended by our Diuines. I will at large inforce euery obiection, becauſe it is one of the moſt damnable opinions that blaſphemouſly the *Papiſts* vrge vs withall.

The obiections againſt our Diuines, concerning Gods decree.

Obiect. 1. That they make the will of God euill, it may thus be preſſed; *Voluntas mala dicitur à volitione mala, volitio mala eſt quæ fertur in obiectum non debitum: obiectum non debitum eſt malum*; ergo, *volitio mala eſt, qua quis vult malum, & qua vult malum fieri:* diſtinctly, that will is euill, whoſe act of willing is euill; the act of willing is euil, which is carried vpon an vnlawfull obiect; now an vnlawfull obiect is nothing but euill: All this is laid vpon our Diuines, to attribute it to God; which ſeemes thus to be prooued; He that wills ſinne to bee, or that it may fall out, either whereby he may ſport himſelfe, as *Nero* did when he had ſet Rome on fire; or elſe that he may vſe it for ſome good ende, as he that bids a man take poyſon that he may ſhew his art in curing him: or another ſteale that he may couer the naked, or feed the hungry, is all one as to will the ſinne it ſelfe. The truth of this is thus cleared; to will ſinne to *bee*, or *exiſt*, or *happen*, is all one with ſinne it ſelfe: For firſt, what is the *beeing* of ſinne, but ſinne it ſelfe; & what is the exiſtence of ſinne, but that it exiſts from that beeing; & this exiſting or ſtanding out of the cauſes of his beeing, what is it but the euent? ſo then as God wills ſinne to bee, exiſt, or happen; ſo he wills ſinne it ſelfe: God as he loues not ſinne, ſo he loues that ſinne ſhould not be, exiſt, or happen: he wills againe that ſinne ſhould be, exiſt, and fall out for his glory: &

Velle malum, & velle malum fieri, ſunt idem.

with as good reaſon may he be ſaid to will ſinne for his glory: ſo that no difference is, or can be giuen, betwixt the willing of ſinne, and ſinne to be, exiſt, or fall out. If it ſhall be reſolued; God wils, *non impedire peccatum, ſed permittere peccatum*, that is, not to hinder and ſtop ſinne, but permit it to be; this will not free the ſpeech; for theſe three things are diſtinct, firſt *to will ſinne not to be*, that is, to hinder it that it ſhall not bee: ſecondly, *to will it to be, or fall out:* thirdly, *to will to permit it*, or not to hinder it. The two former are *affirmatiue acts*, & work for the willing or not willing of the thing: the third is a *negatiue act*, willing but not working; this permiſſion in willing, is an act; but in working a negation; firſt not to hinder others in their libertie and power: ſecondly, not to helpe, but yeeld the whole carriage of the ſinne to themſelues, and their owne free wills, yet hereby *explorare*, to trie and prooue what they would doe: and ſecondly vpon his euill doing, to make way, that for euill doing, the Lord might doe well, and become mans greater benefactor. Againe, to will ſinne for a good end, is no excuſe of this euill: *non ſunt facienda, imo nec volenda mala vt eueniant bona:* we muſt not doe, nay not ſo much as will, euill, that good might come thereof: for the firſt ſinne is to will; the ſecond to doe: and he ſinnes that wills euill, though he does it not.

Diſtincta ſunt velle vt peccatum non fiat, velle vt fiat, & velle permittere.

Velle, perpetrare.

A third conſideration to excuſe the point is, how ſinne can be the obiect of Gods will: Here it is ſaid of our Diuines, that ſinne in his *cauſes* and *circumſtances*, ὅλως, wholly conſidered, hath a double reſpect; one to *man* as ſinne, another to God decreeing it as good: but this ſeemes alſo with a *dry finger* to be defaced, it needs no waſhing, for it waſheth away it ſelfe: ſeeing all Gods conſiderations of ſinne, are of ſinne as it is ſinne: he *permits* it, not as good but euill, yet his permiſſion is good: he *puniſheth* ſinne as ſinne, he *forbids* it as ſinne, he *forgiues* it as ſinne: he decrees his permiſſion; and this comming betwixt ſinne and Gods decree, giues him libertie to produce what good he can out of it, not *qua bonum*, as good, but as ſinne and euill: the reaſon is good, euerie thing hath his beſt conſideration according to his definition: And thus much from Gods will to the obiect.

Contradiction put vpon Gods will.

A ſecond thing that they impoſe vpon our men is, that they make God in his will contradict himſelfe; to will *ſinne to bee*, and to will ſinne not *to bee*, are contradictorie: theſe cannot differ *reſpectiuely*, but *ἁπλῶς & integris eſſentijs*, ſimply and in their whole beeing: if there be any difference, then either of the *will* it ſelfe, or the *act*, or the obiect; not of the will, for firſt he cannot will it, *voluntate beneplaciti*, with his ſecret will; for that alwaies wils the beſt: *nec voluntate ſigni*, with his reuealed will; for we are ſure his law forbids it: neither with both together; for then if the one ſhould will it, then likewiſe ſhould the other; but we are ſure that Gods reuealed will hateth ſinne, and the very beeing of ſinne; therefore no will in God that would ſinne to be, and not to be. Againe, for the act of his will, we ſay it is threefold in the creatures, firſt, *κατ' ἐυδοκιάν*, that is, according to his good pleaſure: this God approoues, effects, and is delighted with it; and that can no wayes be carried to two contrarie obiects, as to will ſinne to come to paſſe, and to will it not to come to paſſe. The ſecond act is, *κατ' ὀικονομίαν*, Gods diſpenſation; and this belongs to prouidence, where God wils no euill thing to happen, yet vpon the accident will he diſpoſe of it: A careful *maſter* of a family wills not euill to happen in his houſe, yet he is carefull to diſpoſe of any euill accident; and this hath nothing to doe with Gods decree. The third action is, *κατὰ συγχώρησιν*, and here it is true, that God does permit ſinne; but to permit ſinne, comes farre ſhort of willing ſinne to be: and for the obiect that is moſt certaine, that the verie tearmes are contradictorie, to will *ſinne to be*, and to will it not *to bee*: wherefore finding neither contrarie wills to bring forth contrarie acts, nor contrary acts about one ſubiect, nor one ſubiect to be applied to contrarie acts, we conclude, to will ſinne to bee, and not to be, to defend contradiction.

Thirdly, they make Gods will to haue euil effects, as to *incline* to ſinne, to *harden* not onely by deſertion, but *actiuely*, and *poſitiuely*, yea to *impell, conſtraine, command Sathan and wicked men to conceiue, plot, and attempt miſcheife:* nay more, *effica-*

citer procurare, effectually to procure that they perform the ſame, &c. And thus much concerning the firſt argument, drawne from that which they ſeeme to impoſe vpon Gods will. I will produce the reſt of the arguments, and then I will reſolue them.

Decretum efficax permiſſiuum.

Efficere, impedire, permittere.

2. *Obiect.* The ſecond generall argument, is from Gods decree: that which makes Gods decree an *effectuall cauſe* of ſin, makes God himſelfe the *author of ſinne*, but this ſeemes to bee done by our Diuines: firſt, becauſe they make Gods decree of ſinne not a *bare permiſſion*, and then muſt it needs be the other, which is *effectuall:* for betwixt the permiſſiue decree of ſinne, and effectuall, there is no meane; and therefore either the one or the other: and that they make it not the permiſſiue, it wil appeare if we conſider theſe three things, *primo, quod deus vult vt fiat, hoc efficaciter efficit: ſecundo, quod vult vt non fiat, hoc efficaciter impedit: tertio, quod neque vult vt fiat, neque vult vt non fiat, hoc permittit creatura:* that is, that which God would haue to be, that God effecteth: ſecondly, that which God will not haue to be, that he effectually hindreth: thirdly, that which he neither would to bee, or not to be, that he permits vnto the creature. Now our men will not haue Gods decree to bee of this third kind, and therfore muſt it be one of the former; not the ſecond, for if God ſhould will to hinder ſinne, then it could not be; and if the firſt, *to will ſinne to be*, then muſt hee needs effect it *efficaciter*, and ſo an effectuall decree.

Impeditio dei & euentus ſunt cauſa & effectum.

Secondly, the point is thus further vrged; *quod Deus non impedit, ideo euenit quia Deus non impedit; & quod non eſt, ideo non eſt, quia Deus vult non eſſe:* that is, Gods not impedition, or hindrance, and the euent that follows vpon it, are coupled together, as the cauſe and effect, and that immediatly: therefore if our Diuines hold that man falls, becauſe God doth not hinder it, then muſt they needes make Gods *not impedition*, or not hindring, an *energeticall* or operatiue effecting of the euent, exiſtence, or beeing of ſinne. And this is further to be preſſed vpon our *Diuines*, by the conſideration of a double ſinne; one of *commiſſion*, and another of *omiſſion:* the one *de vetito*, of the thing forbidden, and that is commiſſion; the other *de præcepto*, *to*, of the thing commanded, and that is omiſſion. Now not to hinder a ſinne of commiſſion, is by our Diuines, to concurre to the very act, which cannot be done of man without ſinne; yea and God is ſaid ſo to concurre, that he is the firſt cauſe of that act, man the ſecond; God moouing man, and in that ſort, that man neceſſarily muſt followe Gods power in moouing him, and ſo of neceſſitie muſt produce this act: and therefore the commiſſion is principally laid vpon God. Againe, not to hinder a ſinne of omiſſion, is *(by their ſentence)* not to giue man that grace whereby he might be kept from the ſinne of omiſſion, or made able to performe the contrarie: therefore God concurring to the firſt, and denying his grace to the ſecond, muſt needes commit and omit, that which man commits and omits. Nay more then that, not onely a concauſe, but a ſole cauſe; becauſe man can not reſiſt the motion of the firſt cauſe, and therefore cannot offend following an irreſiſtable motion, ſeeing hee could not ſinne *propria voluntate*, but by Gods compulſion. Here then it ſeemes that the decree is effectuall, 1. becauſe not barely permiſſiue, and 2. becauſe they make the not hindring ioyne with the euent, as a neceſſarie cauſe.

But here they diſtinguiſh, firſt of the *neceſſitie of conſequence*, and the *neceſſitie of a cauſe*, or the reaſons themſelues; as if I ſhould ſay, a man is a *lyon*, then the conſequent is neceſſarie, that he hath *foure legges*; yet the reaſons or parts are not neceſſarie: for it is neither neceſſarie that man ſhould be a lyon, or foure footed. But the anſwer may be infringed, that the conſequence is either of a *propoſition*, or a *ſyllogiſme:* and then the conſequence which is the *concluſion*, followes by way of cauſe: as for the example, if a man be a lyon, then he is foure footed, is a neceſſarie conſequence: but now aſſume; a man is a lyon, this is contingent, yea falſe, and will neuer ſuffer the conſequent to be concluded. But in Gods decree they make it alſo to aſſume and inferre the concluſion, and therefore a cauſe. As for example; That which God hath decreed, comes to paſſe; but mans fall is decreed; therefore it comes to paſſe. Here Gods decree, can haue no other force of reaſon to preſſe the concluſion, but a cauſe.

Secondly they anſwer, that the antecedent beeing granted, and from thence the conſequent concluded is cauſall, when there comes no middle cauſe betwixt them: but God decrees that man ſhould fall by his free-will, comming betwixt the fall, and Gods decree thereof. But this is no anſwer: for ſo mans free-will, came betwixt the Deuils temptation, and the yeilding thereunto: and ſo the Deuill ſhould be no cauſe of mans fall: this then is but a ſhift.

Thirdly they anſwer, that God may will that man ſhould fall, and yet man might fall by his owne free will. The anſwer is ouerturned, becauſe a man might haue fallen infallibly, and freely: but neceſſarily, and freely, can neuer ſtand together. Infallibilitie is in reſpect of Gods *infinite diuine preſcience:* but neceſſitie is of the thing done, which is immutable; and immutabilitie takes away all contingencie in the thing, and conſequently libertie: ſo then neceſſitie, contingencie, and libertie, can neuer ſtand together.

Infallibilitas eſt cognitionis immutabilitas rei.

Fourthly, they anſwer, *per deſertionem nempe ipſius, & non collationem neceſſarij ad cauendum peccata auxilij: vnde ſequitur hominem neceſſariò peccare*, that is, by deſertion of him, and not collation of neceſſary helps to beware of ſinne, man fell neceſſarily: But this will not ſalue vp the matter, becauſe God gaue the lawe, therefore it was neceſſarie that he ſhould affoard man all neceſſaries to obey him; otherwiſe the tranſgreſſion might be giuen vnto God: but they will ſay, that Gods deſertion, had mans free will to come betwixt it and the fall: but to that it may be replyed, then man deſerued that deſertion. But the queſtion is, whether man could wil ſuch a thing or no; if it be ſaid he could, then hee ſinned freely; but againe how could he will this? if it be anſwered, he could not, then ſurely God made him will it: if he could, then what was the cauſe of it? ſurely they defend that God did forſake him, before he willed to bee forſaken, in that he forſooke to giue him that grace which ſhould haue kept him from ſinne.

Laſtly, there commeth nothing betwixt Gods deſertion, and mans willing of it; if ſo, then either God or man muſt be the cauſe; not man, becauſe he ſuffers it, therefore God:

and indeede they confeſſe, that *peccatum eſt merum conſequens decreti*, a meere conſequent of Gods decree, nothing interceding, muſt neceſſarily be a cauſe. But they anſwer, this cauſe is deficient: for deſertion is but the taking away, not concurring: but this deficient cauſe was a neceſſarie cauſe, why Adam ſhould fall, becauſe he could not otherwiſe eſcape it. And thus much from the Decree; now I come to mans will impelled to ſinne.

Obiect. 3. That man is compelled to ſinne, it is firſt prooued from the decree; graunt the decree, and then man could not abſtaine from the act of ſinne; if he could, then might he haue fruſtrated Gods decree: but that is impietie once to thinke; *conſilium enim dei ſtat*. Secondly, that which makes the wil to looſe his libertie, muſt needes compel the will: the libertie is gone, becauſe it is not free *ad oppoſita*, but muſt needes incline it ſelfe to one thing, and that neceſſarily. Neither are we here to conceiue coaction or violence; for the will hath two motions, one of *nature*, another of *libertie*: libertie is taken away, when the will is carried with his naturall motion; this is *ſpontaneus aſſenſus*, a natural willing, which is alwaies of one thing. To be happie, is willed of all, but neither by violence, or freedome, but natural inclination; for no man wills miſerie. Therefore Gods decree takes away his libertie, but not his aſſent, to mooue naturally which way God would haue it. And though it be not conſtrained, yet can it not reſiſt, neither indeede would it reſiſt, for this determination. Thirdly and laſtly, *neceſſitie* takes away all *libertie*, becauſe all libertie is in contingent things. What libertie hath a man ouer the *fire*, or any immutable thing? Againe, libertie is alwaies with *conſultation*: now conſultation is in things contingent. What man will conſult whether the fire burne? and ſurely God and man vnderſtands one truth, how then ſhould I conceiue that neceſſarie to God, which muſt be contingent to me? Contingencie and neceſſitie can neuer ſtand together. And to ſay *Adam* fell contingently, and yet neceſſarily, is an impoſſibilitie. The principle of neceſſitie is immutabilitie, not infallibilitie. Certitude makes infallibilitie: that which is certen, is infalli-

Neceſſitie of Gods decree.

Determination of mans will.

Neceſſitie and libertie cannot ſtand together.

Time changeth not nature.

ble: and ſo may a contingent thing be certen. Neither muſt we meaſure the thing by *time*: for time is not of the eſſence of any thing, but a thing adioyned to all created beeings. Now then, time *paſt*, *preſent*, or *to come*, change not the nature of any beeing, but diuerſly qualifie him. Was the thing contingent before it fell out, then why ſhould it be of the nature of neceſſitie when it is come to paſſe? hath the time preſent made it otherwiſe then it was in time paſt? *Define* me *Adams* fall; was it not an apoſtacie from God his Creator? this is one thing, and is neuer changed: now neceſſitie followes the nature of things, and not of time in things. You graunt it contingent vntill it came, was not this a truth? and truth I am ſure, *pronunciat vti res eſt*, pronounceth as the thing is: will you then make truth pronounce one thing before the thing was, and another thing when it is? is the nature changed, becauſe the time is varied? then farwell all truths, and that common *axiome*, which is no more common then true, That definitions of things, are not onely to be conceiued in the preſent time, but alſo paſt and to come.

The definition of contingency

Let vs examine the definition of *contingencie* and *neceſſitie*. Contingencie, is that which is ſo true, that it may be falſe: is this onely for future? no, but thus; *may be falſe*, or *might haue bin falſe*. I am ſure you will ſay, that mans fall might haue bin falſe; for God might haue decreed otherwiſe: and therefore marke what you doe affirme, to wit, that God might change neceſſarie truths; then may he make contradictions true. He may make a man, and not reaſonable; fire, but not hote. Let it then be what it will be, if once it might haue bin changed, it can neuer be made an vnchangeable nature by time. *Achilles* might haue killed *Hector*; *Saul* might haue fallen on his owne *ſword*; *Adam* might haue runne into the ſinne of auerſion from God. Theſe before they were done, you confeſſe, were contingent: but Achilles hath ſlaine Hector, Saul is fallen on his owne ſword, Adam is become an Apoſtata from God: now the caſe is altered, and they are become neceſſarie. But do you not vnderſtand reaſon? tell me, I pray you; Achilles to kill Hector, Saul to fall on his ſword, Adam to ſinne, what arguments

ments are they in reaſon? ſurely cauſes and effects. Now to kil, and may kill; fall, and may fall; ſinne, and may ſinne, what new inuention haue they brought into reaſon? are they not ſtill cauſe and effect? A man may laugh, therfore if he bring his facultie into excerciſe, it is become neceſſarie. Surely betwixt a reaſon *in potentia*, in power to argue, and *actu*, there is no ſubſtantiall change. The *Coryphæus of Logitians* defines an argument, *quod eſt ad arguendum affectum*, that is, which is affected to argue. All men know, that the power of a thing, is more neere the beeing then the act, and therfore a thing can part with his act, but neuer with his power or facultie. A man doth not alwaies laugh, nay he may alwaies be a mourning *Heraclitus*, yet he cannot part with the facultie. And if it was contingent for Adam to fall, ſurely beeing fallen the cauſe is not altered, onely that which might be, is come to paſſe: That which *I feared*, ſaies *Iob, is come vpon me:* when he feared it, it was contingent; but now it is neceſſarie: ſtrange reaſon, that for bringing a thing into act, that was in power to the act, or for a little change of time, nature ſhould be altered: fire will be fire whereſoeuer it is, and nature will be nature whenſoeuer it is. Let any anſwer me this one thing; did God intend to create all things neceſſarie, or ſome things neceſſarie, and ſome things contingent? If all things neceſſarie, then let vs become *Stoickes*: if ſome things contingent, then I aske when thoſe contingent things were made? did they then become neceſſarie? where is then any contingent thing made of God? Euery thing you ſay is neceſſarie, when it is: therefore when God had made all things, all things were neceſſarie. This kinde of diſcourſe will hold no water: and for my part, away with this neceſſitie. But doe you deſire to know what a neceſſarie thing is? then in a word it is this; That which is alwaies true, and neither can, nor could be otherwiſe. To be alwaies true, is common to contingencie and neceſſitie: for God with whome all things are preſent, knew them alwaies to be true, yet not neceſſarie: but here lies the difference, that neither *can* nor *could* be otherwiſe. Dare any affirme this of Adam? ſurely then farwell all libertie, and make God the true

The definition of neceſſitie.

cauſe of ſinne: for beloued, immutabilitie and neceſſitie are moſt principally in God, and therefore from him: and where you finde them, acknowledge God the author. If then Adams fall was of this kind, it muſt needes be from God. This argument ſhall be cleared, when I come to the anſwers.

4. *Obiect.* Is drawne from the *end*; or if you like not that, becauſe may be you will ſay, reprobation is not mans end, but Gods glorie in reprobation: therefore thus I frame the argument: Reprobation is a puniſhment; now our Diuines hold, that God reprobated man without conſideration of his ſinne; therefore he puniſheth man, and yet not for ſinne, which muſt needs be iniuſtice. That it is a puniſhment, I prooue it thus; Puniſhments according to the *Schooles*, are either *pœna ſenſus*, or *pœna damni*; the puniſhment of ſenſe, lies in ſenſible torments; the puniſhment of the damned, by an *Emphaſis*, is a ſeparation from God: now reprobation is a ſeparation from God, becauſe it is Gods deſertion of man: thus then if they make Gods will euill, the decree of his will an effectuall cauſe of ſinne, mans will neceſſarily thereunto compelled, and reprobation mans ende (or if you pleaſe) a meanes vnto the ſame; then will it follow, that they make God the author of ſinne: but all this you ſee prooued; and therefore our diuines make God the author of ſinne. The accuſation is heauie: in loue therefore vnto Gods Saints, and the defence of his faithfull miniſters, I will labour to reſolue euerie one of theſe arguments.

The reſolution of the former arguments.

Gods willing of ſinne to be, is not the beeing of ſinne.

To the firſt argument from Gods will, that he wills the being, exiſting, and euent of ſinne: I anſwer by this diſtinction, that there is a double being, exiſting, or euent of ſinne; in regard of a double cauſe: Firſt, that which man giues vnto it, proceeding from his free-will, and this is none of Gods: the ſecond is from God, and that is an exiſting, beeing, and euent which God will draw out of ſinne; and this is not ſinnes beeing, exiſting, or euent; but Gods: therefore when they ſay, God wills that ſinne ſhould be, that is, he wills a beeing out of ſinne; firſt, his owne glorie: ſecondly, a better good then otherwiſe man could haue knowne: and this *fiat, ſit, eueniat, exiſtat*, (which be the words of our Diuines) is good: and that this is their meaning it is cleare: for ſay they, God wills ſinne to be for his glorie; now ſinne in his owne nature is againſt his glorie; therefore he cannot will the being of ſinne: for then ſhould he will againſt his glorie; but he wills ſome euent, beeing, or exiſting, which he knowes will make for his glorie. Secondly, God wills ſinne to bee, exiſt, happen, from man onely; but that is the firſt beeing of ſinne, as the ſinnefull action lookes at the ſinnefull man, whereof you heard before, that a ſinnefull action was onely in ſenſe an action, done by a ſinnefull perſon. But you will ſay, how ſhould this be done without ſinne? I anſwer, here God is firſt ſaid to permit it to be done: ſecondly to worke it by accident: but you will ſay, comes any thing to paſſe becauſe God permits? yes, therefore it comes to paſſe, becauſe Gòd will permit; for that which God will not permit, cannot come to paſſe; and this hee doth moſt willingly: Now when God permits in this ſort, he is ſaid not to concurre with the worker of the thing; but leaues him freely to himſelſe: & this is that deſertion which our Diuines ſpeake of; for if God ſhould haue concurred to haue produced in man the act of not willing ſinne, and haue confirmed him in the contrarie, then man ſhould not haue fallen: and this is that which *Caluin* affirmes, that God gaue Adam *poſſe quod voluit, ſed non velle quod potuit*: that is, to be able to doe what he would, but not to will that which he had power to will: therefore that not impedition, permiſſion, or deſertion, was a cauſe why he did not will; but none why he did will that which he did will. But you will obiect, that *not to will* was a ſinne, and God was the cauſe of that: I anſwer, it is both a ſinne, and no ſinne: a ſinne when it flowes from a will that is immediately bound vnto it, therefore the very not willing was in Adam a ſinne of omiſſion: but that *not to will*, which Adam might haue willed, did not bind God at all: for God was not bound to make Adam to will: God might with-drawe himſelfe from that willing, which Adam doing ſinned againſt God: Adam was bound to doe it *actually*; and God was only bound by the law of *creation*, and his owne wiſdome to giue him ſufficient power that he might doe it: God was not bound vnto the act of willing Adam to ſtand: now both the will and deed are from God, and therfore where God denies the deed, he is the cauſe why the deed is not: as if I denie to helpe an idle man, which hath power to goe; I am the cauſe, why he is not helped, and for want of my helpe he will not goe; that he would not goe, it is a fault in himſelfe; and if he goe backeward, it is alſo his fault. If a friend ſhould ſay vnto me, I will not go vnto ſuch a place, except you will goe with me: I anſwer him *peremptorily*, I will not goe with you: now that hee is not gone withall, I am the cauſe; but that he himſelfe would not goe, it is his fault; and if he promiſed his iourney, he alone hath broken his word. God ſaies, I will *permit ſinne*; and man ſaies, Lord then I both can, and it is my will to doe it; wel, go too man, and trie the iſſue; but Lord wilt thou not hinder my being tempted by the deuill: no, man, I will not doe it: why then Lord I and the deuill will conſent together to ſinne againſt thee: well, trie your freewill: ſo then, Gods permiſſion is a not impedition; this not impedition is a deſertion, not of his power to the power of the creature, *for in him we liue, moue, and haue our beeing:* but of his will to the will of the creature; and therefore the wil of the creature becomes his own wil; by his own will he turnes from God, & ſo he turnes it vnto himſelfe; for he will be like God: therefore I dare boldly ſay, that the not willing of Adam, was frō God, becauſe he would not giue the deed; and that deed beeing denied, man did the contrarie. But dare thou, O man, diſpute with God? I could not doe otherwiſe: yes, thou would not doe otherwiſe: for thou hadſt power inough; and that I held my act from thee, I did it according to my good pleaſure, to glorifie my ſelfe more in thy fall, then in thy creation.

Man was bound actually to obedience, but that God ſhould bring forth the act was not neceſſarie.

The anſwer to the diſtinction of *non velle, velle permittere.*

Non velle eſt impedire, vel non approbare.

For that threefold act: firſt to will ſinne *not to be:* ſecondly, to will it *to be*: thirdly, to *permit it*; are in ſimple ſignification diſtinct, ſpeaking of an abſolute will, or els they may fall together:

gether: the firſt may haue a double meaning; for to will ſinne not to be, is either to hinder it from beeing, or els not to approoue it when it is. So then God may be ſaid not to will ſin, when he hinders man from it, and this he did not for Adam: & therfore *Iacob. Arminius* hath ſinned grieuouſly againſt God, by this diſtinctiō to make *M. Perkins* blaſpheme againſt God: it is witty I grant, but only with the ſimple: God will haue me ſpeake, & I profeſſe againſt all the crew of *Arminius defenders*, that they do greatly derogate from the Maieſtie of God, and abuſe their wits to ouerturne Gods wiſdom. Marke therefore I beſeech you, the diſtinction of this ſubtill Confuter, whom the world beginnes to flocke after. He beginnes his booke, as though he bare a great loue to the truth, and the worthy man M. PERKINS, yet his poyſon he ſpits out in coyning diſtinctions to ouerturne the truth, and make him, whome he called a brother, to blaſpheme againſt God.

And that I may giue you a taſt of his wit, I intreat you conſider what a flouriſh he hath made in theſe two diſtinctions. Looke the places: the firſt is, Pag. 118. l. 21. *Sunt enim tria inter ſe diſtincta, quorum nullum alterum includit, velle vt peccatum non ſiat, hoc eſt velle impedire ne fiat, & velle vt fiat ſeu eueniat, & velle permittere ſeu non impedire.* That this is a falſe diſtinction, let the learned iudge: for if this be true, I can prooue directly, that it was impoſſible for ſinne to be: and let the proudeſt Arminian anſwer it, if he can: (I ſpeak in the loue of the truth, beare with me.) Firſt, I am ſure out of his diſtinction, that he cannot denie but God willed not ſinne to be; now they are his owne words, That that which Gods wills not to be, that he wills to hinder: and therefore if God will ſinne not to be, he wills to hinder it: and what God wills to hinder, that cannot be: and therefore ſinne cannot be. But he is to know, that God wills ſinne not to be, two waies: firſt, *non impediendo*: ſecondly, *non approbando*: therefore that which God wills not to be, may be, but yet hated of God, becauſe he neuer approoued of it: and ſo God wills ſinne, not onely in hindring of it, but alſo in that he approoues not of it: the one will not ſuffer a thing to be, the other diſtaſteth the beeing of it. For the ſecond

Detection of Arminius ſophiſtrie.

Arminius rather blaſphemeth.

The diſtinction of a permiſſiue will, and effectuall is not in the cauſe but effect

cond member, that prooues him to blaſpheme : for whatſoeuer God wills not according to his minde, is hindred of God: therefore nothing can bee but that which God wills: for ſay the thing is, and God would it not; and then you ſay plainely, ſome thing is that God could not hinder : and then where is his *omnipotencie*? for his poſition is, what God wils not, he hinders. For the ſecond member, that which God wills to bee, is alſo twofold; either effectuall, or permiſſiue ; for proprietie of ſpeech wil beare both theſe ſenſes; God wils a thing to be either effectualy, or permiſſiuely: for he deceiues himſelfe, not knowing from whence this diſtinction is taken ; not from the cauſe, but effects of one wil diuerſly diſpoſed to diuerſe obiects, as *euill* and *goodneſſe*; to goodneſſe his wil is ſaid effectuall, to euill permiſſiue: the efficacie of his wil is manifeſted in the production of a good thing ; his permiſſion in the production of an euill: and therefore the ſpeech is proper and familiar to ſay , that as God wils a good thing to bee by his effectiue will; ſo he wils an euill thing to be by his permiſſiue wil: and as by efficacie hee is carried towards good things; ſo by his permiſſiue wil he is carried towards euil: & this diſtribution is warrantable, ſeeing diuers effects are carried vpon diuers obiects , and I vrge him with reaſon. The act of his effectuall will is excerciſed vpon ſome obiect, which all *our men* ſay is toward goodneſſe, and neuer bends to euill: therfore in like manner I demand on what obiect is his permiſſiue will carried? ſurely on euill: and therfore God permiſſiuely may wil euil for to be: and ſo in the ſecond member he puts the effectuall willing of ſinne, for both effectuall and permiſſiue; which is a meere colluſion of his reader.

A ſecond apparent blaſphemy

Here can I vrge him againe with blaſphemie, if words muſt be preſſed in ſtead of ſenſe: hee that defends whatſoeuer God wills for to be, that he wills it effectually; then God wills ſinne : for on whatſoeuer his will is carried, that he wills; but his will is carried on ſinne: for I aske him on what obiect is his permiſſiue will carried? if he ſay on euill, then he wills euill: but he will anſwer, that is done permiſſiuely : wee grant it, and ſo thinke charitably of him: why then can he not in like manner conceiue of ours. For the third, to will to permit, is to will not to hinder: wee graunt it him; but that may be in either of the former: for firſt, that which God wills not to approue, he may will not to hinder: and ſecondly, that which he wils for to be, he wills not to hinder: yet we alſo here conceiue his meaning, to wit, that not to hinder, is a middle betwixt an abſolute hindering of a thing, and an abſolute willing of a thing; but to will ſinne abſolutely was neuer imagined of our Diuines: neither with all his Logicke and Grammar can he draw it out of them: and therfore as you haue found his faithfulneſſe in this, ſo beleeue him in the reſt.

A like place to this you haue, Pag. 120. *Quod Deus vult vt fiat*, *hoc efficaciter efficit*, adde vel permittit: *quod vult vt non fiat*, *hoc efficaciter impedit*, adde iterum vel non approbat: *quod neque vult vt fiat*, adde tertio ſimpliciter, *neque vult vt non fiat*, iterum ſimpliciter, deinde conclude hoc permittit creaturæ: That which God would haue to be, he effectually brings to paſſe, *or adde I pray you*, *permits*: that which God would not haue to come to paſſe, he effectually hinders, *ſtay a little and adde*, *or approoues not*: for the third, that which God neither wills to be, *you muſt meane ſimply*, nor wills not to be, that alſo *ſimply*, and then you may conclude, he permits vnto the creature.

Efficaciter efficere, efficaciter impedire, permittere creaturæ.

A ſecond colluſion is out of theſe words, *proinde ſic facere decreuit*, that is, *God decreed ſo to doe*: *Arminius* comes in with a *tayle*, as though he would ſweepe all to the ground, *adde*, *vel permittere*, or ſo to permit. If you pleaſe to ſee a Sophiſter, turne to the 145. Pag. *de permiſſione in genere*: *Permiſſionem ad genus actionis pertinere ex ipſa vocis flexione eſt notum*, *&c*. Permiſſion, ſaies he, belongs to the *predicament* of action, and hath no neerer cauſe, or immediate then the will; not *ſcience*, *power*, or *abilitie*, though theſe be required in him that muſt permit. No man permits any thing, but he knowes what, & to whom: againe, he muſt haue power, authoritie, and will to doe it. It is very ſtrange, if all theſe be true, and yet God ſhould doe nothing in his permiſſion: and therefore to doe, and permit, may well agree. If he meane, to doe iniquitie, then the obiect hath limited the act; and ſo we denie it God, and that moſt iuſtly.

Againe, to follow this *Sophiſter* a little, (and I would ſome would doe it throughly) but ſaies *Arminius*, to permit, is nothing but not to hinder, and therefore a negatiue act: but where is the negation? not in the will, but in the deniall of the obiect: and therefore we denie not but God hath ſuch a hatred againſt ſinne, that he denies it his good pleaſure; yet wills it: and likewiſe by his owne confeſſion in the ſame place ſaies, God is willingly content to put the matter of ſinne to mans free will, yet thereby to prooue him, and vpon his euill doing, to doe an infinite good: hold thee there *Arminius*, and that which thou called for at the hands of *M. Perkins*, we will graunt thee, all loue and reſpect for the acuteneſſe of thy learning.

A good confeſſion of Arminius, that to permit is nothing but that God is welpleaſed to let man haue his freewill to try him, and of his fall take occaſion of doing the beſt good.

But further the argument is vrged; *no euill is to be done*, nay not ſo much as willed, *that good might come thereof*. To will euill, or to doe euill, and bring the end as an excuſe, is impious: therefore who ſpeakes in this ſort? Our Sauiour Chriſt ſaith, *Doe good to them that curſe you, that you may be the children of your heauenly father*. If God doe good for euill, muſt he therefore will euill that he may doe that good? It is true, God wils good out of euill, that is, not to turne euill into a better nature; for heauen and earth will as ſoone meet; but only make it the obiect of his permiſſiue will. Now God can haue his will, neither permiſſiue nor effectuall about any obiect, but he will raiſe his glorie out of it: and therefore out of the ruines of ſinne and vngodlineſſe, is he able to build vp his glorie; and this is to will euill, the obiect of his permiſſiue will, for his owne names ſake. I am ſure euery ſlender Logitian knows there is great difference betwixt an obiect, and an effect. If Adam had made euill but his obiect, and neuer haue effected it, it would haue prooued but a temptation iniected of the deuill, and no ſinne of his. Why then ſhould it follow, if God doe *decernere de peccato*, exerciſe both iudgement and will about ſinne; iudgement to know it, will to limit it, diſcretion to direct it, and iuſtice to puniſh it. And therefore as the argument from the ende is nothing, ſo from the obiect, that ſinne is alwaies conſidered as ſinne. Let it be graunted, can therefore the excellent wiſdome of God extract nothing out of it? yes: for euill will be in good, and God will ſo ſeparate it from the good, that it can not otherwiſe be but ſome thing ſhould be fined and refined by it; yet ſo, that ſinne ſhall alwaies be nothing but *droſſe and dung, ſtubble and ſtraw* for hell fire. For the contradiction in Gods will, it is none at all: for in contradiction, the *affirmation* and *negation* muſt be of one thing. A man is blind, and not blind, are no contradiction; becauſe the one may be vnderſtood of the eies of the bodie, and the other of the eies of the ſoule; *Apius eſt cæcus, Apius non eſt cæcus*, is no contradiction. Therefore God to will ſinne by his permiſſiue will, and not by his effectuall will, make no contradictions. For the laſt branch of this argument; God *inclines, impells, conſtraines*, as they are naturall acts, adde alſo *hardnes, commands* wicked inſtruments, and doth effectually procure them to execute his iuſt iudgements; the motion is Gods act ordinarie, the iudgement is Gods act morall, and the ſinne his permiſſiue act. He that ſtrikes againſt God, ſhall be ſo ſtricken againe that he ſhall ſuffer: and therefore as the ſmiths hammar ſtriking againſt his hands, hardeneth them by oppoſition; ſo God the hearts of men, by his iuſt iudgements oppoſing them.

Solution of the ſecond Argument drawne from Gods decree.

Gods decree not the worker of ſinne, but conuerſant in it, in ordering and diſpoſing.

The firſt part of the Argument reſting vpon that Sophiſme of *Arminius*, is alreadie cleared. To the ſecond, concerning the neceſſary copulation of Gods decree, and ſinne: Firſt I anſwer, they are not *cauſe* and *effect*; becauſe Gods decree is an act vpon ſinne, and therefore *ſubiect* and *adiunct*. But you will inquire what neceſſitie is there of the connexion of theſe two parts? I anſwer, Gods decree, and mans fall, doe not make a *neceſſarie* ſentence, but *contingent*, yet moſt *infallible* and true; becauſe it was the act of an *infinite wiſdome*, that could not be deceiued; and hereupon his iudgement was moſt infallibly

Determination no cauſe of neceſſitie.

Things neceſſary neede no decree for their conſequents.

true of mans fall. If an expert *Phyſitian* ſhould foretell the death of his *patient*, and were moſt certen of it; muſt it therefore be neceſſarie when it comes to paſſe, becauſe he foretold it? no; for the truth is the ſame that it was before, onely it is now more euident to others that knew it not: ſo God moſt certenly knew the fall of man and determined of it, euen as the Phyſitian determines of the *fit in an ague* wherein his patient ſhall die, and farre more certenly: he will not miſſe it a *minute* of time. Could the *deuill* tell *Saul*, yea, and determine of it, *To morrow ſhalt thou and thy ſonnes be with me*; and yet ſhall not God be able to ſet downe the exact time of mans *apoſtacie?* And if the Lord haue determined the day and houre wherein Adam ſhould die, ſhall he therefore be the neceſſarie cauſe of his death? You will not accuſe the Phyſitian as a *murtherer*, becauſe he foretold the time wherein his patient ſhould depart; nay, you will ſcarſe accuſe the Deuill, becauſe he ſaid, *to morrow*; but confeſſe that *Saul* himſelfe fell on his own ſword: onely this makes vs ſay the Deuill did it, becauſe he hath bin a *murtherer from the beginning*. And as God ſaies, Is there any *euill of puniſhment* in the citie, and I haue not done it? ſo dare I ſay, is there any euill of ſinne in the world, and Sathan hath not done it? Therefore I muſt craue pardon to hold a *certentie*, but no *neceſſitie*, that man *infallibly* ſhould fall; yet moſt *freely* and *contingently*, but not *neceſſarily* at all: for neceſſitie is againſt Gods decree. God neuer decrees the *fire* to burne, becauſe if it be fire it is good reaſon it ſhould burne: God neuer decrees man ſhall haue *reaſon*, for if he will haue him a man, then it is neceſſarie he ſhould haue reaſon: but to decree, in all proprietie of ſpeech, both with God and man, is of things contingent.

Man he decrees vpon *deliberation* and *conſultation*: and the ſubiect matter thereof is ſome contingent thing, which hee would produce or hinder: for if it be a neceſſarie thing, he can neither produce it, or hinder it: man is not a ſtone, he can neuer produce out of this the affimatiue part, *man is a ſtone:* God is iuſt, is a neceſſarie truth; let him bring all the arguments he can inuent or deuiſe out of his wit, and yet he ſhall neuer produce this, that God is the author of ſinne, or vniuſt. Suppoſe an armie of men were comming againſt ***England***, would not the King and his Councill, aſſemble to deliberate and conſult, that they might preuent them? and therefore though the thing be moſt certain, yet it is not neceſſarie: The *towne* is on fire; if it were neceſſarie it ſhould burne the town, what then ſhould men do crying for helpe? yet it might bee ſome knewe for a certentie, that the towne would be burnt; is it therefore neceſſarie? But you will ſay, euery thing when it is, is *neceſſarie that it ſhould be:* I anſwer, that this beeing ſhould become exiſtent, was neuer neceſſarie; yet that this beeing ſhould be ſomething, is moſt neceſſarie. And therfore I admire that though many meane wel, yet they ſhould neuer diſtinguiſh betwixt an an effect, and a *ſpecies* of beeing. The effect lookes onely at cauſes; now the cauſes of mans fal, were no wayes neceſſarie; either when they were in power to act, or when they did really produce: and therefore as man was a contingent cauſe till he fell; ſo when he was fallen, he was ſtil the ſame cauſe; onely his power was brought into act; and all our diſpute is on this head, as mans fall was an effect.

A thing to bee when it is, is not neceſſarie for the cauſe, but that it is a kind of beeing vnder ſome head of entity where it is neceſſarie.

But now you come and ſay, this effect was neceſſarie; how I pray you? becauſe you ſay, *quicquid eſt, quando eſt neceſſarium eſt eſſe:* marke your predication, which is of that word *eſſe*, vpon *quicquid eſt quando eſt:* now, what is that *eſſe, to quicquid eſt quando eſt?* I tell you no *effect*, but a *ſpecies:* now the *ſpecies* of any *genus*, is a neceſſarie *axiome* when it is diſpoſed. And therfore that which is exiſting in the world, to be brought vnder ſome head of beeing is moſt neceſſarie; for God is the God of order: ſinne therefore, or rather the action of ſinne, (for ſinne cannot haue an *eſt*, though it may haue a *quando eſt*) as beeing referred to the *predicament* of action, or the *catagorie* of effects, is neceſſarie; becauſe this *action*, or this *effect*, is an example or *ſpecies* of that *generall nature*; and with that generall nature he is neceſſarie: hence Logitians call theſe arguments diſpoſed καθ' αὐτο, the ſecond degree of neceſſarie affirmation: but recall theſe *actions* to their *agents*, theſe *effects* to their *efficients*, and the argument is changed: therefore diſpoſe *A-*

One thing as an action is an example of that order, and another thing as produced into that order.

dam and his *ſinne* together, as *cauſe* and *effect*; Gods decree and mans fall as *ſubiect* and *adiunct*, and both are but contingent axiomes; the former contingent and vncertaine vnto Adam, vntill he had committed his ſinne; the ſecond contingent and moſt certaine, becauſe God that decreed it knewe all things, and with whom all time was preſent.

Argument repeated.

Further, it is vrged from *commiſſion* and *omiſſion:* from commiſſion, becauſe God did concurre to the doing of it, ſeeing it could not be done without him: and beeing the firſt in it, is the *principall actor*, man but his *inſtrument*, and that ſo neceſſarily vrged, that hee could not reſiſt God the firſt moouer. From omiſſion, becauſe God did not giue him ſo much grace as was neceſſarie to keepe him from omitting his dutie: for if God had concurred with man to this neceſſary act, then ſhould man haue done his will.

Anſwered from Gods concourſe with his creatures.

Concerning the *concourſe* and *confluxe* of Gods grace with man in his operation, is a matter of great difficulty. The *ſchoolmen* haue ſo *clouded* this point with diſtinctions, that our men haue looked for the myſterie of it in them; but euen thereby haue beene ſo *damped*, that they haue ſpoken they knowe not what: for my ſelfe, I knowe I ſhall come farre ſhort of that which I aime at, yet leauing the ſchool-men, I am bold to extract what I can from the obſeruation of Gods wiſedome in his creatures; and for the conceiuing of this truth, I lay downe foure generall axiomes.

1. All beeings are from God.
2. They are made of God for an ende.
3. They are made with power to worke for this ende.
4. That they may obtaine it, God hath ſtamped vpon them his wiſedome.

Euery beeing working vnto his end by the power God hath giuen it, is guided by a rule.

In theſe fowre, I truſt in God to ſhew how God is ſaid in ſome ſort to concurre with man: But a little to expreſſe the propoſitions by ſome examples. God made man, therefore for ſome ende, for ſome end therefore to be able to work vnto it; and how ſhould he doe this without his guide; and ſome rule of wiſdom muſt be giuen him, which rule is able to guide him in euerie action vnto his ende: therefore Gods concourſe or confluxe with his creature is nothing but the *ſtamping* of this wiſdome vpon him, whereby he is carried vnto his Creator, that gaue it him. God hath giuē man a will, this wil of man is for an end, this end is *to pleaſe his Creator*; that he may pleaſe his creator, he muſt be doing of *good*, & that he may do good, he muſt attend vnto *diuinity*, the rule that God hath giuen him to bring him to this ende: Hence I dare boldly ſay, that the concourſe of this rule, with the facultie of mans will, in euery ſpeciall action, had beene able to make man happie. But let vs haue a fewe more examples, before we come to application and reſolution: God hath giuen man his *reaſon*, this beeing is for ſome end, this end is *bene diſſerere*, to reaſon well: now for this end the facultie muſt exerciſe it ſelfe; and that the facultie may exerciſe it ſelfe, God hath ſtamped vpon mans reaſon the rule of *Logick*, or diſcerning wel of euery thing that god hath made; for all things were made for man: and therefore muſt God beſtow an eye vpon him whereby he may ſee all things, and this eie is the eie of reaſon guided by Logicke, ſo that Logicke concurring with my reaſon, is able to make me produce any act, directly carried vnto his ende. God hath giuen me *ſpeech*, this is for ſome end, as to ſpeake *wel* or *eloquently*; for this ende muſt I exerciſe my ſpeech, and that I may not exerciſe in vaine, he hath giuen me the rule of *Grammar* and *Rhetoricke*; which rules concurring with my ſpeech, I ſpeak both truely and eloquently.

The Apoſtles ſpake tongues by the rules of Grammar.

The Apoſtles, many of them vnlearned, ſpake languages, and that as *Grammatically* and *Rhetorically* as euer did *Tully* or *Demoſthenes*; and God did that for them immediately, which others come vnto by long practiſe. Now how did God concurre with them? ſurely no otherwiſe then by the true rules of art, immediately taught them of the holy Ghoſt.

The ſunne in the heauens runnes his race with ioyfulneſſe; and if you aske me by what concourſe of God; I anſwer peremptorily, by no other then the rule of *naturall Philoſophy*, which God created with the ſunne. That this may a little the better ſhewe it ſelfe, conſider that all beeings beſides himſelfe were made of nothing for himſelfe: in all theſe things, God can but haue the reſpect of two cauſes; the firſt is efficient, the ſecond finall: hence God is called *Alpha* and *Omega*, the firſt, and the laſt, the beginning and the ende: and hence hee can giue a beeing vnto things, but not his owne beeing; and ſo his beeing muſt be out of creatures, and therefore muſt other cauſes be giuen by him, which cannot onely giue a being, but their owne beeing: and theſe be two, *matter* and *forme*: the *wood* and *forme* of a table are in the table it ſelfe; but the carpenter onely giues a beeing of efficiencie, and not himſelfe: and thus God made all his workes ſtand out from himſelfe, to himſelfe, and that with their matter and forme: and thus all the creatures became beeings from God, not onely of that *eſſe*, that God gaue them, but alſo of that *eſſentia* which gaue beeing, and his owne beeing, that ſo in themſelues by the forme extending it ſelfe ouer the matter, *qualities* and *faculties* beeing araiſed, it might haue power to act and worke not onely for the glorie of his creator, but alſo for that ſpeciall good which God ſawe in all that he had made, when he ſaid, they were good, yea, and very good.

The efficient & the end giue to the effect, but not themſelues, matter and forme giue all they haue.

Hence I would entreat theſe obſeruations; Firſt, that euery creature owes vnto God, firſt his *beeing*: ſecondly, his *nature* from that being, (for *natura eſt res nata*:) thirdly, all his *welbeeing*; becauſe all theſe they came from God either mediately or immediately.

Acceptum referre in cauſis, effectis, ſubiectis, adiunctis.

Secondly, obſerue that the whole glorie of the *creature*, is the glorie of the *Creator*: becauſe the glorie of a thing lies eſpecially in his end, which ende is an indiuiduall companion of matter & forme, which matter and forme were giuen of God.

Thirdly, all things in the creature, are depending vpon the Creator; the *beeing*, *nature*, *welbeeing*, *eupraxie*, *vertue*, *actions*, and *life* it ſelfe: *in him we liue, mooue, and haue our beeing.*

4. *Obſerv.* If all depend vpon God, then are all *gouerned* by him; firſt becauſe a thing dependent workes mutably; yet the end of this mutable nature is neceſſarie: and therfore muſt he be guided by him that is immutable vnto the end. Hence obſerue, that the ende which God hath appointed his creature is neceſſarie, though the creature it ſelfe bee contingent

The end of euery thing is neceſſarie.

and mutable. And this hath deceiued our *Diuines*, not diſtinguiſhing betwixt *Adams* fall, and the ende: the ende is neceſſarie, yet the action and agent were both mutable: the reaſon is, becauſe it is abſolutely impoſſible to conceiue any action, but it is for ſome ende: the ende is eſſentiall to the action, but the action it ſelfe beeing dependent, was contingent, and ſo was the agent.

Obſerv. 5. The ſelfe-ſame *wiſdome* that *produced* the creature, *gouernes* him beeing produced. Firſt, becauſe for the ſelfe-ſame end, he is both produced & gouerned: to be for an ende, and not to be gouerned to that ende, are ἀσύςατα, incompatible. Therefore mutually affirming or denying, graunt the one, and graunt the other; denie the one, and denie the other. Secondly, becauſe it is not onely the part of a wiſe man, to produce his worke, but alſo to direct it to his ende; therfore moſt abſurd to denie it of the wiſeſt. Thirdly, becauſe it is impoſſible, that a thing ſhould be produced by one wiſdome, and gouerned by another: thus things would not ſerue the ende of their creation, but another.

The ſame wiſdom that makes gouernes.

Obſerv. 6. According to this wiſdome, euery nature worketh, and to this he ought to obey. *Reaſon.* 1. Becauſe they are Gods effects: and therefore obeying the cauſe, muſt needs obey the wiſdome that ordered the cauſes: ſinne therefore beeing nothing, obeies not God, neither any ſinner, as he ſerues ſinne. Secondly, this wiſdome carries to the ende; and euery thing obeies his ende, and inclines, bends, and bowes vnto it.

Obſerv. 7. This obſequie or obedience of the creature, is the ἔκτυπον, or true impreſſion of this producing and gouerning wiſdome. This firſt wiſdome is the ἀρχήτυπος, or liuely ſeale that ſtamped that marke vpon the creature: therefore the ſtampe is the liuely *effigies*, or impreſſion of that firſt wiſdome: and the obſequie or obedience of the creature, is nothing but to imitate his gouernour. A familiar example of this, you may ſee in the *ſeale*, and the impreſſion vpon the *waxe*: the ſeale leaues his *marke*, and the marke is a plaine repreſentation of the ſeale, though the ſeale it ſelfe could be ſeene of none but

The gouernement of the Creator, & the obedience of the creature.

him that ſtamped his marke vpon the waxe. The *waxe* ſets forth the *creature*, the *ſtampe* the *obedience*, and the *ſeale* Gods *wiſdome:* and this is that *Idæa* which is ſo much dreamed of, whereof the creature is not capable; yet the reflexion of it, may be in the creature. As for example; ſixe or ſeuen men may ſee their *faces* all in one *glaſſe*, yet the glaſſe is farre leſſe then any one of their faces: for the naturall face of a man can not be put into the glaſſe, but the image of his face reflected, and that in moſt liuely proportion: ſo Gods face no man can ſee, yet his *backe parts may be ſeene*, Exod. 33. now this face, as I may ſay, of Gods wiſdome, beeing ſtamped vpon his creatures, carrie them in all their motions to their endes appointed of his Maieſtie. Theſe things beeing well conceiued of, wee finde two things moſt neceſſarie to concurre to the producing of any act. Firſt, *facultie* or power, which God giues the creature, when he giues them beeing: 2. a *rule* of Gods wiſdome, to bring that facultie into exerciſe, and ſo carrie it along vnto his ende. The rule is the *principall* cauſe, the facultie the *inſtrumentall*, or *miniſteriall* cauſe to ioyne with the principall: neither alone can doe any thing, but both together can doe any worke that the Creator would haue to be done. To come then to our purpoſe: God created man a reaſonable creature, indued with two moſt excellent qualities, *will*, and *vnderſtanding:* ſo that man was made able to vnderſtand his Creator, and will him as his onely good. Yet man could not actually will God, except God had giuē a rule to haue taught him ſo to doe: the Lord bad man loue him with all his *heart*, *ſoule*, *minde*, and *ſtrength:* and then to loue his neighbour as himſelfe. And for the effecting of this, he gaue him a perfect rule of righteouſnes, to ioyne with his will in the performance of any dutie; neither did God withhold this rule from him at any time: and therefore God gaue man by creation power to will, and rule ſufficient for to haue taught him how to will: ſo that neither for power, or act, any thing was wanting.

Facultie and rule produce all actions.

Let vs ſee then how theſe two things concurred in mans firſt fall. The *deuill* comes in the *ſerpent*, and he beginnes to withdraw man from his rule, knowing if man and woman had

How rule and facultie meet together in the firſt fall.

had ſticked cloſe thereunto, ſinne ſhould haue had no entrance. He beginnes firſt to propound a queſtion, that ſo he might bring the woman to diſpute with him: and the queſtion is made about the rule of obedience; *Hath God indeed ſaid, Ye ſhall not eate of euerie tree of the garden?* To this the woman anſwers, firſt by affirmation, *we eate of the trees of the garden:* ſecondly, by negation, from the ſentence of the law, *of the fruit which is in the mids of the garden God hath ſaid, not onely I*, but neither I nor my husband muſt eate of it; *neither ſhall ye touch it:* and to the prohibition, ſhe laies the curſe, *leaſt ye die.* So then the rule would haue made his part good againſt the Deuill, and haue taught the woman to haue holden this *concluſion* againſt all the deuills *arguments*. The deuill replies againe vpon the woman; and firſt he begins to take away that which might feare her in breaking the law, *yee ſhall not die at all:* and then to her negation, brings a teſtimonie, firſt from God, *God doth knowe:* ſecondly, from contradiction to the law, *when ye ſhall eate therof:* thirdly, a threefold reaſon to perſwade them to that act of eating: firſt knowledge, *your eyes ſhall be opened:* ſecondly, the meaſure of this knowledge, *it ſhal make you like God* himſelfe: thirdly, from the kinds of their knowledge, *knowing both good and euill.* As yet no hurt was done.

The diſputation of the woman and the deuill.

The concurſe of the lawe.

Let vs now ſee how the Law concurres in the next, and we ſhall eaſily ſee both Gods and the lawes confluxe with Adams fall. The 1. act of the woman, was approbation of the deuills reaſons; *ſo the woman:* heres conſent againſt both God & the law. The 2. act was *ſeeing*; here God concurred naturally, and that by the rule of nature in *optickes*: neither was this the breach of that rule, but preſently the will wheeles or turnes it ſelfe vpon the obiect, and ſaies the tree was good; and that approbation was alſo good, for the tree was good by Gods creation: but this goodneſſe did ſo affect the will, that Gods law muſt be forgotten: and the tree beeing made good for that which the law forbad, to wit, that it was good for meat, when before out of the ſentence of the law, ſhe had ſaide, the law and God himſelfe hath ſaide, *ye ſhall not eate*; and to ſay it was good for meate, was a direct affirmation againſt both God and his law, and ſo could not haue their concourſe: and this was her *internall iudgment*. The next, is her externall iudgment, in regard of the tree obiected to her eyes, in theſe words, and *that it was pleaſant to the eyes*. Now this was no where forbidden, but that they might looke on it: and it may be ſhe ſaid too much, when ſhe added, *we may not touch it:* yet this likewiſe is made a ſinne, for after the will is ſpoyled, then all the other members become ſinnefull. It is not ſimply a ſinne to looke on a woman, for ſo much as to ſee is done by the concurrence of a rule of Gods wiſdome; but in that it is to luſt after a woman: and ſo here the eye looking vpon this tree, is made ſinnefull, becauſe inwardly ſhe luſts after it: and that is expreſſed in the next words, when ſhee ſaies, *a tree to be deſired:* and the *ende* of that, is to get knowledge. This ende is good, but will not iuſtifie the action; becauſe the very eating for this end, was expreſſely forbidden. The 3. act, is taking of the fruit thereof; neither can this ſimply be condemned: for it might be they might haue gathered the fruit: and I am thereunto perſwaded, becauſe this tree, as well as the reſt, was for man: and ſome good vſe might haue beene made thereof. The 4. act, *And did eate:* neither here am I of *Arminius* minde, that meant *ſubtilly* to croſſe an argument in M. *Perkins*, by affirming that the very act was forbidden. The natural act was good, but onely the morall act which was *reſpectiue*, and in *reference* to Gods law; that onely was ſinnefull. The 5. act, *And gaue alſo vnto her husband:* this was likewiſe a ſinne, ſeeing God had made her a helper vnto him, to become his ruine; this was the breach of charitie.

The error of Arminius concerning the firſt ſinne.

The laſt act, *and he did eate:* To this ſome might reply, but how could this bee a ſinne, ſeeing he was ignorant of it? to which I anſwer; Firſt, I doubt not but by that *excellent knowledge* he had, he was able vpon the very ſight thereof to know that it was the *fruit* of the forbidden *tree:* God brought him the *beaſts* of the *field*, and he named them according to their *natures:* he knewe his *wife* when ſhee was brought vnto him: theſe were farre more difficult, then to know euery ſeuerall fruit in the *garden*, ſeeing they are ſo eaſily diſtinguiſhed by

Adam preſent with his wife in ſinning.

many outward appearances; therefore queſtionleſſe he knew the fruit. But then you will obiect, man was more fooliſh then the woman; for ſhee did it by *ſtrong perſwaſions*: and he without any more adoe vpon his very wiues giuing it, did eate thereof: alas, neuer thinke ſo. But how then was he tempted? ſurely, I thinke it was not a new diſputation betwixt his wife and himſelfe; that as the deuil had dealt with her, ſo ſhe might deale with her husband: for if *Adam* had been abſent all the while of that communication, and then the *ſerpent*, and the *deuill in the ſerpent* had been departed, that Adam would ſo ſoone haue yeelded vnto her motion. Secondly it is ſaid, that as ſoone as ſhee deſired it, *ſhe tooke it, and did eate*: if this was done in the place where ſhee ſtood, then aſſuredly her eyes would haue been open, to haue ſeene the offence, before ſhe could haue brought Adam vnto it. Thirdly, if ſhe muſt firſt haue plucked the fruit, and then haue carried it to Adam, and laſtly haue diſputed with Adam for the eating of it, it had been too long a time, for a *woman with child* in ſinning, and longing for an *apple* or a *figge*, (or what elſe the fruit was) to haue ſtaied her *appetite* ſo long: and therefore as I doubt not but ſhe preſently ate it, ſo preſently her husband yeelded too; and ſo both their eyes were opened together.

But you will ſay, did Adam ſtand by all the time of their diſputation? I know no other meaning of the text, but that it ſhould be ſo: and therefore Adam was exceedingly too blame to ſuffer his wife to haue ſuch communication with the ſerpent; hee ſhould haue ſhut him out at the firſt entrance; for God ſet him to keepe the *garden*, that no *beaſts* ſhould come in it. Now tell me, I beſeech you, what concourſe Gods law had in mans fall, and the ſelfe-ſame is my iudgement that God had in it: Now the lawe ſtood at hand, to haue ioyned with man, to haue brought forth his obedience vnto God, and haue kept him from all ſinnes of omiſſion; but man would not heare the voice of the lawe, but of the deuill againſt the law, therefore no maruell if he fell. So then the Lord concurred by his law; I will vſe the word of *Arminius*, *quantum decuit*, yea, and *quantum oportuit*, as much as was ſeemely, and as much as was expedient: and this none of our Diuines denie, if I may ſpeake it *bona venia*, with the good liking of all *Arminians*: ſo that God withheld none of this grace from him: but as I ſaid before, the *deede* of his will, or that *velle quod potuit*, which was not of ſuch abſolute neceſſitie; neither wanted man any concourſe, if he had been as good as his meanes were.

Gods will no irreſiſtable motion to mans will.

But you ſay further, the motion was irreſiſtable, and ſo man was no faultie cauſe, ſeeing he could doe no better. Alas, had they all thoſe free actions in ſinne, and yet did nothing *proprijs voluntatibus*? I ſee nothing at all done by them, but was done moſt freely. But then you ſay, the will of God might haue beene fruſtrated: Alas, *ſenſleſſe creatures*! when the Apoſtle ſaies, *who hath reſiſted the will of God at any time*? is moſt certaine in very reaſon it ſelfe: for the ſuperiour cauſe, can neuer ſuffer of the inferiour cauſe: therefore if mans will ſhould goe about to reſiſt or fruſtrate the will of God, it were euen againſt reaſon it ſelfe; for then ſhould Gods wil ſuffer of mans will. And againe with *Arminius*, God forbid it ſhould be otherwiſe, but that *conſilium Dei ſtaret*, that Gods counſell ſhould ſtand: and therefore God hath an irreſiſtable will: and if that, then the motion of his will is alſo *irreſiſtable*; if this, then man cannot reſiſt it, and if he cannot reſiſt, then is hee mooued irreſiſtably to ſinne: ſtay, there the conſequence is falſe. I know you will graunt me theſe fiue *propoſitions*, and I know no more that our Diuines defend: firſt, that Gods will is the ſupreame cauſe: ſecondly, that Gods will cannot ſuffer: thirdly, that none can reſiſt it: fourthly, that his motion is likewiſe irreſiſtable: fiftly, that neither men nor angels can reſiſt it. But tell mee how you can prooue your conſequence, therefore man in ſinning followes Gods irreſiſtable motion; I know no ſuch conſequence, either in the Scriptures, or our men; for euery motion of Adam and the woman were moſt free, and they followed moſt willingly their owne motion. But you will ſay, God decreed this motion; true, yet no cauſe thereof: for he decreed man ſhould be the cauſe of it himſelfe. But could this be done, and yet God be no cauſe thereof? yes aſſuredly; for you are deceiued of Gods decree, by putting

Fiue propoſitions to explaine how Gods will cannot be reſiſted.

it into the thing, when it is in himſelfe. And here I will cleare vnto you another way, that God takes in his decree then you imagine.

The nature of Gods decree.

Firſt, Gods decree ariſeth from his *efficiencie*, and *omnipotency:* and is generally nothing elſe, but *ſententia definita in conſilio ſuo ab æterno de rebus faciendis*; that is, Gods definitiue ſentence in his eternall counſell, concerning the making of all things. And that it riſeth from omnipotencie and efficiencie it is plaine: for in that he did it, we ſay he could doe it, and ſo decreed it: and the ſentence muſt bee of ſuch things as are within his power; ſo that election is nothing but the choiſe of a thing, and *decretum* the decree, nothing but the ſetting of it done definitiuely: the word is of *decerno*, to ſee a ſunder, and verie fitly ſignifieth this determination of God: *ſententia*, ſentence, though the Lord doth all things *ſimul*, and *ſemel*, at once and together, in reſpect of himſelfe, yet to vs he ſhewes it, as if he did it *peditentim*, ſtep by ſteppe, and that with great and long determination: therefore a ſentence where his will and power giue in their verdict, and ſay, *ſic ſentio*, ſo I iudge. The third word *definita*, or *definitiua*, definite or definitiue, is the determination or defining of a thing *inter cancellos*, within his bounds: *in conſilio*, *con* & *ſalio*, where many things leape together, or concurre to make vp one ſentence: ſo that a man is as it were diſtracted about the compoſing of them, the Lord did it without all diſtractiõ; yet were there many things that the Lord brought together: *Eterno*, eternall, becauſe it was long before any thing was exiſtent: *de rebus faciendis*, it is of matters to bee done, and not of things alreadie done; for that is more properly ordination: the ordering and ranking of euerie worke brought forth according to his eternall decree. Out of this breakes forth his *conſtancie*, in performing euerie thing by deede, that hee hath decreed; not that God is tied thereunto, but rather the thing to bee done is tied vnto him, and his good pleaſure: ſo that *ſtoicall deſtinie* is not thereby brought in, but true conſtancy. 2. *Veritie*, in performing it according to his word: for ſo is *verum*, *quod pronuntiat vti res eſt*, that ſaies as the thing is: yet here we are to inuert, *quan-*

Properties in Gods decree.

do res eſt vti pronuntiat, that the thing is, becauſe he pronounceth it: for Gods *pronunciare*, to pronounce, is before the thing; and God pronounced what ſhould become of euerie thing, long before they exiſted. The third is *fides*, fidelitie, which is in performing the thing according to his promiſe. A conſtant decree as he effects it, moſt true as he effects it according to his word, and moſt faithfull as he keepes his promiſe: conſtancie, truth, and faithfulneſſe, bee three effects of Gods decree.

Conſtantia eſt qua conſtanter decretum efficit, ueritas eſt qua decretum efficit ſecundum verbũ, fides eſt qua fiat dictum.

If from the effects, we inquire of the manner of the cauſe: we muſt needs confeſſe it was neither by *nature*, nor *neceſſitie*, or any *chance* and *fortune*, but by *counſell*: and therefore counſell beeing the manner of Gods working, could not be conſidered as the *genus* of Gods decree, but as it belongs *ad cauſam illius efficientem*, to the efficient. Eph. 1. God works all things, *ſecundum conſilium voluntatis ſuæ*, according to the counſell of his will. And therefore Gods counſell is his deliberation of bringing euery thing to paſſe after the beſt manner. So then by his decree appeares his counſel, and his counſell makes his decree to bee wrought moſt willingly, and moſt wittingly: therefore his decree of ſinne muſt be moſt willingly, and wittingly performed: otherwiſe it ſhould be no decree: therefore *fecit, qua potuit; qua potuit, decreuit; qua decreuit, conſultò fecit; qua conſulto fecit, gloriam ſpectauit; qua gloriam ſpectauit, ſapientiæ viſum eſt; qua ſapientiæ viſum eſt, bonum fuit; qua bonum fuit, abſolute voluit:* God did the thing as hee might do it; as hee might doe it, ſo he decreed it; as he decreed it, ſo he did it by the beſt counſell; as by the beſt counſell, it reſpected his glorie; as that, it ſeemed to accord with his wiſedome; as that, it was good; and as good, he abſolutely willed it. Surely with men in giuing counſell, *plus vident oculi quam oculus*, the more counſell they giue and the better; but it is not ſo with God; for he ſees all things *ſimul & ſemel*, together and at once: now when we ſpeake of deliberation, we muſt vnderſtand it *more humano*, according to our capacity, that the Lord takes the beſt way to effect any thing. Obſerue further, that the Lord when he is ſaid to be *cauſa conſilio*, a cauſe by counſell, muſt

Order of conſequence in Gods decree.

needes haue his ende and ſcope ſet before him; and this muſt be of all things:and what is that but his glorie. Counſell therfore intends the glorie of God : for as God is the beginning of all things, ſo he is the ende of all things. Now glorie is called the ende of God, by a *metanimie of the adj. for ſubj*. becauſe it is properly the fruit that follows vpon vertue *intellectuall* or *morall:* in a word, all his goodneſſe. Exod. 33. Moſes cries to God, that he would *ſhew him his glorie*; God makes anſwer, that the glorie which Moſes can ſee, is the *going of his goodnes before him*, whoſe backe parts he might ſee, but for the face of it he could not ſee, and liue : this goodneſſe breakes forth in the proclamation, Exod. 34. And that goodnes is nothing but the appearance of his moſt abſolute vertues, eſpecially iuſtice and mercie: the reaſon is, becauſe theſe ſhine in the creatures: and ſecondly, becauſe the ende thereof is to ſet forth his glorie. As his counſell had a ſcope, ſo it had ſome forme of working, which we call the *Idæa* of all things. A builder of an houſe, firſt conceiues in himſelfe the worke he intends to produce, then ſecondly he lookes againe vpon his worke wrought, and ſees how it anſwers his firſt intended forme; the *painter* eyes the naturall face, and from that ſtamps by *drawing, limming*, and *colouring* the expreſſe image thereof, and then he lookes vpon his worke to ſee how it anſwers the patterne. The firſt knowledge we call *direct*, the ſecond *indirect*, or reflexed: ſo in God there is firſt of all the *Idæa* and plat-forme of all things, and this is in God moſt direct, who ſeeing in himſelfe all things, knows how to make all things out of himſelfe: and theſe may well be called *Gods plots*, which he hath formed and faſhioned in himſelfe. Now this wiſdome of God differs from mans, becauſe his *idæa* or plot is firſt in the thing; becauſe he doth nothing primarily, but by imitation and obſeruation of that wiſdome which he hath ſeene God lay open before him in his creatures : now Gods is firſt in himſelfe, and then in the things. Secondly, in man his plot is but a forme in his head, diſtinct from his beeing; but in God both the forme of his working, and himſelfe are all one. Thirdly, there is in man an *Idæa* or forme of working, before he worke the thing *in*

Glorie the fruit of vertue.

What Gods glory, vertues, or goodneſſe, are.

How God in knowing differs from man.

geneſi, that is, before he compoſe any thing according to his firſt conceit, which is not before, but after himſelfe: but Gods, is neither before, nor after himſelfe: and therefore we muſt not looke firſt for Gods *Idæas* in things, and then in God; but firſt in God, and then in things.

And here I beſeech you, take notice of the abſurditie of many Diuines, and groſſe ignorance, concerning the point of Election and Reprobation, *ex præviſa maſſa corrupta*, that it needs muſt be of man in the eſtate of his ſinne: and ſo make Gods *Idæa*, or the plot of his counſell, whereby he decreed, to be firſt in the things, and then in God; which is cleane contrarie. Indeede we vſe to ſay you ſtand there, therefore I ſee you; and not I ſee you, and therefore you are there: but in God it is contrarie: God ſaw Adam to fall, and therefore he fell. Againe, preſcience can not be properly in God, ſeeing God directly ſees all at once and together, and therefore can not ſee one thing before an other: yet as God lookes vpon the creature, one thing is ſaide to goe before an other; and this may be tearmed preſcience: but this is that ſecond knowledge of God, which we call indirect: and here all things are ſeene of God, as they are the images of his wiſdome. For if he ſee all things in himſelfe, then muſt he needes ſee all things out of himſelfe indirectly; the reaſon is, becauſe whatſoeuer God ſees directly it is himſelfe: and therefore the creatures beeing not himſelfe, he ſees them indirectly. The *Schoole-men* ſpeake much of this *ſpeculum trinitatis*: for, ſay they, Angels & Saints ſee in God, otherwiſe then by the creatures, and therefore are able to know any thing. It is true God can reueale, yea and hath reuealed, not onely vnto Saints in heauen, but Apoſtles and Prophets, many things that neuer came by the way of the creature: yet we muſt conceiue that the Lord did *irradiate* and ſhine vpon their vnderſtanding by an other image then his owne: and therefore it was diuine reuelation, by working vpon their vnderſtandings an *Idæa* or plot of knowledge which is out of himſelfe. As God is ſaid to view all *principles*, that is, the ſimple beeing of things, he is called an *intelligent*, *wiſe*, and *vnderſtanding God*: 2. the *truth* of theſe things: and this

Gods foreknowledge.

this is Gods *omniſcience*, for the preſent, or preſcience for future: and neither of both are idle ſpeculations. Therefore Gods knowledge, or foreknowledge, beeing of truths, and truths are to pronounce as things are, and things are, becauſe God doth pronounce them to be: therefore God vſeth to ſay, I know you not, I doe not acknowledge you. Againe, the Lord knowes the way of the righteous, that is, works it, approoues it. And therefore it is not according to the *Papiſts*, whome the Lord foreknew would doe good; or the *Lutherans*, whome he knew would beleeue; or others, whome he knew would not fall: but his will and knowledge goe together.

I can as well ſay, God had a will to doe all things that were poſſible, as well as a preſcience: for his will was omnipotent as well as his knowledge; and therefore hee could as well, if it pleaſed him, to will any poſſible thing to be, as to foreknowe it to be: yet this I am ſure of, that a thing poſſible, and now come to paſſe, was as well willed of God, as foreknowne of God. And though I would bring no ſtrange opinions, yet this ſeemes to be reaſonable, that whatſoeuer God knowes, it is either ſomething or nothing: now ſomething is immediately demonſtrated from his will: this thing is, becauſe God willed it, for his will is the cauſe of all beings, & not his knowledge: therefore to vs in any beeing, we muſt firſt take notice of his will, and then of his knowledge. Man is fallen, this is the will of God, and not his meere foreſight: for things done, can neuer be reſolued into an higher cauſe then his will: and for *nothing*, that is alwaies vnderſtood *per oppoſitum ens*, by his contrarie, which is ſome thing.

No diſcourſe in God, yet in his creatures, one reaſon puls in another.

Now becauſe further we find in the creatures, *prius & poſterius*, a firſt and a ſecond; ſo that here we conceiue of God, as though he did diſcourſe of one thing from another. The truth is, he ſees them *ſimul* and *ſemel*, yet becauſe for our capacitie he hath ſaid, he hath *antica, poſtica*, a face, and back parts; and his back-parts are reuealed vnto vs by a *prius* and *poſterius*, a firſt & a laſt, we giue ſapience vnto God, which is of all *cōcluſions*, and diductions from their true fountaines. Againe, becauſe the Lord hath ſet an order, and contriued euery thing moſt fitly and conueniently for time, place, and perſon, we call him a prudent God. And as he hath moſt ſubſtantially effected all things, we call it great art and skill. Now all this cannot be, without the good will and pleaſure of our God, which reſpecting himſelfe, makes himſelfe the chiefe good: and therefore he made the world, for no neede he had of it. Secondly, in reſpect of the creatures bearing his image, they were all of them good, yea and very good: If all were done, κατὰ τὴν εὐδοκίαν, by his good pleaſure, or according thereunto; then is God the moſt free agent, becauſe firſt moſt abſolute, αὐτεξούσιος, *propriè*: and therefore *Arminius* blaſphemes againſt God, in ſaying that God doth worke moſt neceſſarily, becauſe he hath no libertie of will, as well to euill, as to good: for, ſaies he, that which is onely vnto good, hath no freedome, but neceſſitie thereunto. He knows not, that *liberum arbitrium*, free-will, belongs to counſel; and that cauſe that can worke by counſell, hath free will. For *arbitrium* belongs to reaſon; *liberum*, to will: and therefore free-will, is nothing but a willing wittineſſe, and that is counſell. To doe willingly, is the worke of the wil; and to doe wittingly, is of the wit, or vnderſtanding.

Free-will, a wit and a will, or a willing wittines.

Thus then you haue heard the concourſe of God with his creature; the creature depending, muſt be gouerned; beeing gouerned, muſt obey; obeying, muſt obſerue his rule; and yet beeing mutable, may leaue off to giue due reſpect vnto it: and this, *non attendentia*, makes him ſlippe out of Gods way into his owne, as may plainly be ſeene by the firſt ſinne, where the Law offered his concourſe, but man denied his.

Againe, you ſee how God doth decree in himſelfe; and therefore firſt we are to know, that God in decreeing, follows no creature, *directa cognitione*: ſecondly in manifeſting his decree, it is done *cognitione indirecta*, firſt generall, in his creation; for from his efficiencie and omnipotencie, *potuit*, he could reueale it: hence in reſpect of himſelfe, being meere acts, he could not haue any ſuch attribute; for *potuit*, may be, or could be, can neuer be ſaid of him that euer was *actu*: therfore muſt it reſpect the things that may be, & may feele the act of God:

hence *quà potuit, efficit*, as he could bring them forth, ſo he did it moſt effectually. Now becauſe omnipotencie, and efficiencie, reſpects both *poſſe*, and *efficere*, to be able, and to doe; and what God can doe, and will doe, that muſt he needs decree, conſtantly, truely, and faithfully. Now becauſe this decree of God, cannot but be brought to paſſe after the beſt way and manner: therefore muſt he decree by counſell; if by counſell, then muſt the ſcope be prefixed; therefore muſt the ende of it manifeſt his glorie; therefore all his goodneſſe, therefore his vertues, which are his attributes; and if them, then his iuſtice and mercie. To doe by counſell, is to haue ſome expreſſe forme of working, the plot whereof makes euery thing agreeable to his counſell: this plot ſeemes good vnto his wiſedom, and this the Lord wills, and that with a moſt free will, *arbitrio iudicij, libertate voluntatis*, wit and will.

Conſtanter, verè, fideliter.

Application to the doubt.

Out of theſe grounds we eaſily anſwer the doubt, that God did neither omit or commit any thing in mans fall: he did not omit, for the rule was at hand, and mans facultie to doe well was ſufficient: the concourſe was not in man, therefore did he omit, denying the law that due reſpect that it challenged. I told you before, that neither the law alone, nor the facultie alone was able to produce the act of obedience; therefore the law alone could not do it: not that it was an vnſufficient rule, but becauſe man would not practiſe this rule. Now you know it is ſaid to be impoſſible vnto the law, not in regard of it ſelfe, but in regard of vs that cannot concurre with it, to that righteouſneſſe which it exacteth, which we might haue done by creation. For commiſſion it is plaine, that the Lord did no otherwiſe concurre with mans fall, then the law did; which you haue heard in explication of the cauſes of the firſt tranſgreſſion, was no *cauſa per ſe*, but *cauſa per accidens*, and therefore an vnblameable cauſe. If man will ruſh againſt it, what fault can he finde with the lawe, if it doe miſchiefe him? Hee that takes a ſword by the poynt, is ſure to wound himſelfe, which if he had taken by the handle, might haue been vſed both for defence, and offence. But it is further replied, the motion of man to ſinne followed Gods motion, which was irreſiſtable: True it is, the will of God is irreſiſtable when it is oppoſed; and therefore in reſiſting the will of God, he followed an irreſiſtable motion; in oppoſing the law of God, he ſuffered his owne ouerthrowe. So that *reſiſtentia*, beeing only of enemies, that ſuffer mutably, and God beeing *ſine paſſione reſiſtentia*, without *paſſion* or *reſiſtence*, and therefore cannot be reſiſted. Then your meaning is this, that man was a reſolute enemie to ſinning, and fought with God about this action; but God would haue man to ſinne, and ſo man ſhould not reſiſt. But alas, it was cleane contrarie, Gods will was not to haue man to ſinne, and mans will was to ſinne; and therefore hee fought againſt Gods wil, yet could he not reſiſt Gods will, or falſifie the leaſt of his decrees.

How God concludes his mercy and iuſtice, not *ex præuiſa fide*, or *ex peccato*, but from the promiſe which was his meere good will and pleaſure.

Rom. 9. 19. the concluſion in the 18. verſe is, the manifeſtation of Gods mercie and iuſtice; by what *argument* you ſhal conceiue, if you looke from the 6. verſe: it is drawne from *contraries*; mans *infidelitie*, and Gods *fidelitie*: the infidelitie of man cannot fruſtrate the promiſe of God: firſt, becauſe his promiſe is either *generall* or *ſpeciall*: generall, as it reſpects the roote: ſpeciall, as it reſpects the branches: therefore hee ſaith, *all are not Iſrael*, that is, the true liuing branches, *which are of Iſrael*, that is, the *root* vnto which the promiſe was made, it was made to *Abraham*, it was made to *Iſaac*, &c. Abraham the roote, and ſome of the ſeede of this roote, were indeed the ſeede of Abraham; but yet *in Iſaac muſt the true ſeed be called*: this ſecond promiſe is the effectuall promiſe *which muſt ſtand*, v. 8. for there be ſome the *children of the fleſh*, hauing Abraham for their root; but others are the *children of God*, which haue God for their father; and therefore muſt needs effectually be made partakers of the couenant: and theſe ſay the Apoſtle are properly counted for the ſeed: this hee ſhewes, firſt, becauſe of the time appointed, ver. 9. ſecondly, from the paritie of cõception, *Sarah had a ſonne*, but the other was by her maide: and therefore no maruell if God ſanctified the true ſeed; the other was baſtardly borne: yet v. 10. the matter was brought to more equall tearmes, *euen Rebecca ſhe conceiued by one*, *euen by our father Iſaac*; therefore this conception would admit no exception for the parents:but yet it may be the exception is to be made in the children themſelues, therefore v.11.he proues Gods purpoſe,to exclude all outward or inward conſiderations,that might be found in them: Firſt, from the conſtancy of his purpoſe, *that it might remaine*: ſecondly,from the forme of his purpoſe, *according to election*, a ſetled decree : thirdly,from the eternitie of it, *yer the children were borne* : fourthly , from the deniall of all cauſes out of himſelfe: firſt by an ennumeration either good or euill; it was neither the goodneſſe of Iacob, nor the euill of Eſau, that cauſed the Lord to purpoſe any ſuch thing : ſecondly , from the practiſe of good or euill *done*; that diſtinction of *facta*, and *facienda*, of done, or to bee done, is idle : for the fifth and laſt argument knocks it in the head; which is drawne from the remotion of a falſe cauſe, and the poſition or laying downe of the true cauſe, *not by workes*, generally done, or to be done; but by him that calleth : if this be the true cauſe, then ſay the other, and you oppoſe Gods call : for workes and Gods call be *membra diuidentia*, & therſore ἀσύστατα, ſuch as cannot ſtand together. This cauſe is proued to be the truth; First, by Gods oracle, Gen.25.23. *the elder ſhall ſerue the younger*; this is againſt the ordinarie courſe of nature, but God that calleth will haue it ſo. Secondly , from a teſtimonie, Mal.1.2.3. *as it is written, I haue loued Iacob , and haue hated Eſau* : that is, I haue called Iacob to the feeling of my loue , and Eſau to the feeling of my hatred: and therefore here by theſe acts we are to vnderſtand Gods appointment.

Nothing eith[illegible] in the parents or childten why God ſhould purpoſe one to life,the other to death.

Againſt this ariſeth the argument of fleſh and blood,being not able to diſtinguiſh betwixt Gods appointment , and his actuall loue or hatred in the creature: therefore verſ.14. *ſurely then there is vnrighteouſneſſe with God* : To this the Apoſtle anſwers; Firſt, by a correction, execration , and holy indignation, *God forbid*. Secondly,from a teſtimonie, Exod.33.19. *God ſaith it vnto Moſes*, and therefore it muſt needes be moſt true: and that is prooued in the verie teſtimonie it ſelfe: Firſt ,from the true cauſe of all righteouſneſſe, and that is Gods will : ſecondly, from the libertie of his will , *hee is bound to none*, and therefore he can iniuſtly depriue no man of any right hee can

The argument of fleſh and blood againſt Gods euerlaſting decree.

claime

The example of reprobation, to ſet forth Gods purpoſe, power, and name, which he ſimply willeth.

claime at his hands: thirdly, euery ſubiect is equall for the receiuing of it, otherwiſe it could not bee, *on whome hee would:* fourthly, becauſe it is aboue the reach of man, v. 16. *it is neither in him that willeth, nor in him that runneth, but in God that ſheweth mercie.* But you may obiect, this teſtimonie is imperfect, for it onely prooues that which you haue ſaid of election; but this is nothing for reprobation: but marke what followes, v. 17. and you ſhall ſee the ſecond teſtimonie for reprobation exemplified in Pharaoh; the ſupreame cauſes whereof, are Gods *purpoſe*, *power*, and *name*; his name is proclaimed, Exod. 34. 5, 6, 7. and it is nothing but his glorious attributes; and they are his iuſtice and mercie; and therfore the name of his iuſtice is proclaimed on Pharaoh: this name God did purpoſe with himſelfe; and that he might purpoſe, hee had power whereby he might ſhew it on Pharaoh; *ergo, qua potuit fecit, & qua fecit & potuit, decreuit, &c.* God did it on Pharaoh, and therefore he might doe it; as he did it, and might doe it, he purpoſed and decreed it; as he did that, ſo it was his counſell; this his counſell had no ſcope, but his owne name; this his name was wel-pleaſing vnto his wiſedome; this his wel-pleaſing made his purpoſe good; and this good, God abſolutely willed: therefore that which he concluded onely of mercie, v. 16. in this 19. hee concludes on both mercie and iuſtice, *hee hath mercy on whom he will, and whome he will he hardeneth:* this concluſion plainely ſhewes, that Gods will is the ſupreame and abſolute cauſe, otherwiſe no need why either that obiection ſhould be made, v. 14. *is God vnrighteous?* or this which followeth, *how ſhould men complaine?* ſeeing no man can reſiſt his will: to what purpoſe (I ſay) if it had beene for ſinne? but the former is cut off with this reſolution, *it is Gods will*; and therefore he knowes how to iuſtifie it: and this ſecond is anſwered accordingly as I haue ſaid, from the nature of paſſion and reſiſtance: Gods will is the ſupreame, therefore an irreſiſtable will, and void of all paſſion.

As man cannot reſiſt God; ſo God will not reſiſt man, vntill

Shall the thing *forming*, ſuffer or bee reſiſted of the thing *formed*? or the potter of his *lumpe of clay*? how much more ſhould Gods will bee reſiſted of man? But what is all this to

Gods reſiſting of mans will? the Lord offered no violence to the will of man in his fall, neither did he himſelfe make any reſiſtance to the temptation, but moſt willingly imbraced it, and gaue as free a conſent as poſſibly could be imagined: and therfore God put vpon man no irreſiſtable motion. But you ſay, he could not reſiſt the decree of God, &c. True: what then, could he not reſiſt his owne will? it is therefore one thing for man to reſiſt Gods will, and another thing for God to reſiſt mans will. If God ſhould haue reſiſted mans will, he ſhould not haue ſinned. Therfore the cauſes beeing ſeparate, ſo iudge of the effects; the effect of Gods will is neceſſarie, becauſe it hath the beſt ende; but mans effect was contingent, and had the worſt ende. Therefore God by his decree impoſeth no irreſiſtable motion vpon the will of man.

man haue offered the first reſiſtance.

To the neceſſarie copulation of Gods decree, and mans fall, it is to be anſwered, that it is not cauſall. For if you vnderſtand it as a copulatiue axiome, God decrees, and man falls; then the whole axiome is abſolutely affirmed, and the former part doth not pull in the conſequent, but both of them are conſidered as going *cheeke by iowle:* but their meaning is of a connex axiome; if God decree, then it is neceſſarie that man ſhould fall. Here we diſtinguiſh, betwixt the parts of an axiome, and the connexion; the parts may be contingent, or falſe, where the connexion is moſt neceſſarie. As for example; *If he be a learned man, then he reſpecteth wiſdome:* the connexion is neceſſarie, if *Cicero be an Orator, then he knowes how to ſpeake well:* theſe be neceſſarie connexions, but the parts are contingent. Againe, the connexion may be a neceſſarie truth, yet the parts may be falſe: as if a man be a dogge, then he hath the facultie of barking: a man to be a dogge is falſe, or a man to haue this facultie, is alſo falſe. God decrees, that was not abſolutely neceſſarie, nay as out of himſelfe, it was contingent: ſo mans fall is likewiſe contingent. Therefore our Diuines diſtinguiſh of actions. Firſt, there is an *internall action*, which they call *formall*; and this is in God himſelfe, eternall, immutable, and neither hath beginning nor ending. And in this ſenſe ſay they, the whole cauſe of reprobation, or election is

The copulation of Gods decree and ſinne is not cauſall.

Actio interna ſeu formalis, externa ſeu materialis, & coniuncta ſeu ἀποτέλεσμα.

Extremam admouere manum.

is in God alone : and this is a moſt neceſſarie truth. The ſecond, is *externall* or *materiall*, which is exerciſed vpon the creature : and this is in time, and limited according to the nature of the creature that receiueth it; and this is contingent. The third is, a complete or perfect action of both, which they call *ἀποτελεσμα*, a perfect finiſhing of the thing : and this beeing abſolute, and proceeding from abſolute cauſes, is in his conioyned nature, neceſſarie: yet no argument to prooue, that one cauſe ſhould make the other neceſſarie. And therfore the will of God, makes mans will no neceſſarie cauſe of his owne fall. But to this connexion it is formerly replied, that it is not onely ſo in the *maior* propoſition, but alſo in the *minor*, and therefore the aſſumption beeing taken out of the *maior*, and concluding neceſſarily, muſt needes be cauſall; as *if God decree, then man muſt fall*: but I aſſume, *God decrees*, and therfore *man muſt fall*: ſo that Gods decree inferring the concluſion vpon mans will, as following neceſſarily, muſt needes be a cauſe. The anſwer is, it is a neceſſarie concluſion by way of ratiocination or diſcourſe, but not from the argument it ſelfe; the diſpoſition makes it neceſſarie: but the third reaſon is no neceſſarie cauſe, ſeeing that the action of Gods decree, as out of himſelfe, and in the creature, is externally and materially to be conſidered; and ſo is not neceſſarie, but contingent, temporarie, and mutable: and therefore if it had pleaſed God, it might haue fallen out otherwiſe : for euery neceſſarie truth, is an eternall truth. And therefore that which is in time, and not eternall, is contingent, mutable, and alterable.

Of the interceding cauſe.

That which is ſaid to the interceding cauſe, betwixt Gods decree and the fall, to wit, mans free will, to exempt God from ſinne, is moſt true : for God did not immediatly worke mans fall. But you obiect, that the remote cauſe is as well ſinfull as the next, becauſe the deuill was the remote cauſe, and yet guiltie of the ſame ſinne Adam commited. The anſwer is, when the cauſes are *vniuocall, homogeniall*, and of the ſame order of working; but in cauſes *heterogeniall* and *equiuocall*, which are of diuerſe natures, the remote cauſe is neuer tainted with the ſame fault, that the next cauſe is: As *wine* is a remote cauſe,

A ſpeciall neuer prooues a generall.

cauſe, why a man is drunke, yet no faultie-cauſe of his drunkenneſſe: The *Goſpell* and our *Sauiour Chriſt*, came to ſend a *ſword* into the world, but yet were no true cauſes of *ſedition and quarrels* among men; The *Sunne* raiſeth *putrified creatures* out of dead *carkaſes*; it can *harden* as well the *clay*, as melt the *waxe*: A *ſonne* deſires the death of his *father*, ſo doth God; but the ſonne breaks Gods commaundement, God doth it according to the true rule of iuſtice: a ſonne would haue his father liue, God would the contrarie, yet a ſinne in neither. And therfore a remote cauſe is onely guilty of the ſame offence with the next, when they worke all after one forme and manner; otherwiſe the immediate cauſe is the onely author of the ſinne, al the reſt by accident and by abuſe. The *Goſpel* is the *ſauour of death vnto death*, as well as the free will of man, but not *eodem genere cauſandi*, after the ſame manner of working. Pharaoh hardneth his owne heart, ſo doth God, but the one *immediatly*, the other *mediatly*, by the abuſe of mans freewill. Therfore the anſwer is, from the diſtinction of remote cauſes, in vniuocall cauſes the remote cauſe is as guiltie as the next, and therefore the deuills will, and mans will working *vnivocally*, are both in the ſame offence; but Gods will and mans, worke *equiuocally*, the one, one way, and the other another: and therefore no neede of participation, ſeeing they haue no next *genus* of a cauſe in which they ſhould communicate.

One thing effected of diuerſe cauſes may bee faultie in one but not in another.

In cauſes vniuocall all are guiltie of the ſame crime, but not in equivocall.

To the third euaſion, betwixt *infallibilitie* and *neceſſitie*, it is granted that man fell infallibly, but not neceſſarily; except we vnderſtand it of Gods decree in himſelfe, and then the truth was an eternall truth. And in this ſenſe our Diuines hold it; not of any neceſſitie in mans will, therefore it was only neceſſarie in Gods wll, but contingent in mans; yet the truth it ſelfe in the thing, is to God and man contingent, to God moſt certen, but to man vncertaine. For deſertion, we hold that God did not forſake man in any neceſſarie, requiſite for his true obedience vnto the law, onely he with-held his confirmation of man. If a man were ſet in ſome office for triall of his gifts, is it neceſſarie that he ſhould be confirmed in it? I trow no: and therefore this deſertion was of confirmation, and not of

Anſwer to Gods deſertion.

Miſerie potentiall, reall, habituall.

Confirmation of life by creation was to follow our obedience vnto the law.

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To worke by violence, and *fruſtra*, differ *modo efficientis*.

the word of God ſhould take no effect: He is ſaid to be fruſtrated of his hopes, that miſſeth of his end; but he that is certaine of his ende, can no wayes be deceiued of his expectation: neither for this purpoſe is it neceſſarie, that the meanes tending thereunto, ſhould be brought in by violence. To be *fruſtrated* is one thing, to be *conſtrained* is another; they are indeed both vnder a *cauſe by accident:* yet the efficient is conſtrained in the one to produce his effect, in the other not conſtrained; yet produceth an effect beſide his *ſcope and intent:* they haue both of them an externall worker, yet in the one it is *neceſſitie*, in the other *fortune and chance:* the one is becauſe of *ignorance*, and ſo may bee fruſtrated of his intent: but the other cannot haue his ſcope and libertie to goe about that which he intendeth. Now with God there is no ignorance, and he cannot worke any thing *fruſtrà*, or in vaine; and therefore nothing can fall out beſide his ſcope, I meane, that which he intended directly to bring to paſſe: therefore it is chance and fortune that makes vs giue God an *infallibilitie* of decreeing, not a neceſſitie of performing: it is one thing for God infallibly to bring a thing to paſſe, and neceſſarily.

The differenae betwixt the internall and externall act.

The externall act is ſeparable.

To the ſecond, libertie is not taken away, becauſe his act is to one thing, therefore obſerue this diſtinction; there is a twofold act, one *internall*, which is *immediately* from the *forme, acting* vpon his owne *matter*, and this is *eternall, inſeparable*, and *immutable*. But the ſecond, which is more *externall*, and working on obiects out of it ſelfe, is *mutable, temporall*, and *ſeparable:* as for example, the *facultie* of *laughter*, as it flowes from the *reaſonable ſoule*, acting and beſtirring it ſelfe in our bodies, is an *inſeparable act*; yet that motion which ſhould bee in regard of externall obiects of laughter, is ſeparable; yea, a man may be without it for euer. So then to our purpoſe, that libertie that ariſeth from our wills, *inwardly acting*, is inſeparable; yet that which ſhould worke vpon *externall obiects*, is ſeparable, and God may determine it at his will and pleaſure; and yet let man haue his *eſſentiall libertie*, without which the wil is not a will. If then in all naturall things, the externall act, or that which we call the ſecond, be ſeparable, why may not the will of man be depriued of ſuch an act as this? In ſinne ſurely our will for externall obiects onely flies on euill, yet that firſt act is not taken away, whereby by Gods grace it may be ſet againe, and that in heauen, onely to runne vpon good: the angels in heauen haue their libertie, and yet they are alwaies to act good: God is moſt free, yet he hath neither firſt nor ſecond act which may poſſibly be inclined vnto euill.

Here *Arminius* for his *oppoſition* is faine to defend, that God hath no *libertie* of *willing*, and *angels* in heauen haue ſuch as they might become *deuills*: for I am ſure if they haue freedome as well to good as euill, then may they will euill: which if he ſhould vnderſtand of the firſt act, then it were moſt true, but they are confirmed in the ſecond act ſtill to cry, *holy, holy Lord God of Sabboths*. But *Arminius* ſaies and confeſſeth, that although God by vs, be defended to take away libertie, which he ſaies is *ſecundum motum voluntatis*, yet he affirmes, that the *naturall motion* of the will is ſtill remaning: but neither libertie, nor naturall motion, can ſtand with coaction or violence, ſeeing that both *naturâ*, and *conſilio efficere*, to worke by nature and counſell, are cauſes that produce by an internall and innate principle: and therfore free from coaction and violence. And here I admire, that he hath forgotten his Logicke. For the third reaſon: it is true that *neceſſitie* and *contingencie*, can neuer ſtand together, but ὅλως & ἁπλως, wholly and ſimply differ: and therefore I will neuer hold, that man fell neceſſarily: and in that, I conſent with *Arminius*.

To the fourth obiection, that *reprobation* is a *puniſhment*, it is thus anſwered; Reprobation is either a ſimple *reiection* or *preterition*, or els damnation it ſelfe. The firſt, is *opus voluntatis liberæ*: the ſecond, *voluntatis neceſſariæ*. The *preterition* of God, is his moſt free will; but damnation is a neceſſarie act of diuine iuſtice for ſinne and tranſgreſſion: 2. Theſſ. 1. 6. that all men are *vaſa, veſſells*, that is from God, but that they are *vaſa iræ*, veſſells of wrath, that is from themſelues. Gen. 1. all Gods workes were good: Ioh. 8. when the deuill ſpeakes a lie, *ex proprijs loquitur*, he ſpeakes it of himſelfe, becauſe he is a lyar, and the father of lies: and therefore, when we ſinne, we ſinne of our ſelues. Yet beſides all this, there is a third, and that is *vaſa præparata*, veſſells prepared; and that is from God. So then Gods preterition is no puniſhment, neither is his preparation of a veſſell: but damnation is a puniſhment, and that is neuer without ſinne. Againe, *diſcernere* and *ordinare*, differ as a generall and ſpeciall. To diſcerne of any thing, is the whole worke of reaſon; but to ordaine, is a ſpeciall part of reaſon in diſpoſing of all things orderly. So then Gods decree is the ἀποτέλεσμα, or perfect worke of his counſell concerning man: ordination is that, which *à principio ad finem media reſpicit*, lookes how to lay things together from the beginning to the ende. Now all this may be done of God in reprobation, and yet makes it no puniſhment. Firſt, that God doth diſcerne or decree by counſell, is reaſon and iudgement; which are no puniſhments, but neceſſarily goe before them: ſo then Gods decree of reprobation, is not the *Iayler in the priſon*, or the *hangman on the gallowes*, but the *Iudge on the white throne*, whoſe puritie tries all things. It is not therefore neceſſarie, becauſe God ſentenceth all things, that he ſhould puniſh them: for this is *ſapientis iudicis prævidere, non iuſti vindicis punire*: ſo then in reaſon to decree, is not the illation of any puniſhment. For the other, ordination which more properly is in the things done, God diſpoſeth of them according to his decree that went before with counſell and deliberation; neither is this any puniſhment: for as decreeing, ſo ordaining are of reaſon and iudgment: now reaſon and iudgment puniſheth no man, for they are logicall acts, but to puniſh is a morall act: and therfore no neceſſitie why we ſhould confound them. So then ſimply to paſſe by, or prepare a damnation by decree, counſell and ordination are no puniſhments at all. But you will ſay, to be forſaken of his creator, cannot but be a puniſhment: Alas you do here miſconſtrue the meaning of our diuines: for they ſay, that election is *ad ſupernaturalem gratiam, non naturalem*: and *reprobatio eſt præteritio non quoad naturalem gratiam*, but *ſupernaturalem*: that is, election is to a ſupernaturall grace, & reprobation is the forſaking of a man according to this eſtate, not for his natural eſtate, or that wherein he was

Reprobatio eſt prædamnatio non damnatio ipſa.

A logicall act and a morall differ.

created, and ſo God neuer forſakes him; but in the other, he forſakes him, and yet it is no puniſhment, that ſo the Lord ſhould doe: for it is neither *a priuatiue euil*, or *poſitiue* vnto man, ſeeing all priuations and wants, are of ſuch things as once we had: and poſitiue euills of ſuch, as vexe and trouble vs. Now to want ſupernaturall grace, was neuer the want of a created man, becauſe he neuer had it: neither by creation could he feele any want of it, ſeeing God had giuen him enough. And thus much of the Arguments.

Reprobation neither a priuatiue or poſitiue euill.

The concluſion of the whole diſputation, declaring by reaſon, the Scriptures, and Church, that God is no author of ſinne.

Exod. 34. God is *Iehovah*, εἰμι ϗ ὁ ὤν. God is omnipotent, *el ſhaddai*, θεὸς ἰσχυρὸς ὁ παντοκράτωρ; God is iuſtice it ſelfe, *el tſaddick*: God is the ſupreame cauſe, and chiefe good, *ſhaddiel*, τ' ἀγαθὸν. Iehovah, *abſolute beeing*, cannot produce that which is *nothing*; his *omnipotencie*, cannot produce *impotencie*; his *iuſtice*, *impietie*; or *ſupreame cauſe*, any *defect*. Sinne is *peſhange*, defect; *gnavon*, iniquitie; παράπτωμα ἀ παρὰ & πίπτω, a fall from righteouſneſſe; ἁμαρτία *quaſi* ἁμαρπτία, an aberration from a ſcope: ἀνομία, tranſgreſſion: and for his production, *non eſt* παρὰ τῆς δυνάμεως, *nec* παρὰ τῆς αὐταρκείας, *ſed* παρὰ τῆς ἀδυνάμεως, ϗ παρὰ τῆς ἀσθενείας: ſinne is produced from impotencie and imbecilitie, παρὰ τῆς ὕλης, from meere maſſe and imperfection: therefore not from God, that is ἁπλῆ ἐνέργεια, pure act: ἰσχυρὸς, power and ſtrength, and therefore free from all imbecilitie: *ſhaddai*, ſufficient: αὐτάρχης, *deus plenitudinis*, a God of fulneſſe: therefore heauen and earth may as ſoone ioyne, as *perfection* become *imperfection*, *act power*, *good euill*, *ſufficiencie deſiciencie*, *God ſinne*. Adde the Scriptures: Gen. 1. 31. *All was very good.* Deut. 32. 4. Habak. 1. 13. Rom. 3. 5, 6. Rom. 9. 14. The Scripture teacheth, 1. that God wills no ſinne. 2. that he neither commands, or ſtirs vp any to ſinne. 3. that he puniſheth it, *grauiſſimè*, *iuſtiſſimè*, *certiſſimè*, moſt iuſtly, moſt grieuouſly, moſt certenly. 4. that he hates it in that extremitie, that no man was able to beare it, but he that was God and man; no blood able to waſh it away, but the blood of his welbeloued Sonne; no ſacrifice able to pacifie this wrath, but of him in whome onely *he ſaid he was wel-pleaſed*: no prayers, no teares to preuaile, but onely thoſe that are put vp in this name. Laſtly, euery page in the Bible, is either exhorting to pietie, or threatning plagues and puniſhments vpon thoſe that will not be reclaimed. Adde to the Scriptures, the *Church triumphant*, & the *quire* is ἅγιος, ἅγιος, ἅγιος, *ſanctus, ſanctus, ſanctus, ſacro ſancto Trinitas*, holy, holy, holy, moſt holy and ſacred Trinitie; and the *Church militant* is fighting and praying, that at the length it may be deliuered, not to be with a God of ſinne, but with him that can free them from all ſinne and miſerie. We therefore conclude, he that will not heare the *voice* of *reaſon*, is a *beaſt*; that will not beleeue the *Scriptures*, is an *infidell*; that will not heare the *Church*, is a *baſtard*. *Reaſon* ought to conuince vs, as *men*; the *Scriptures*, as *Chriſtians*; and the *Church*, as *children*. We heare the voice of reaſon, that we may confeſſe our *Creator*; of the Scriptures, that we may loue our *father*; and the Church, that we may kiſſe our *mother*. And God forbid, that euer any of vs ſhould otherwiſe be minded.

The collation of M. Perkins and

Arminius in this point of Gods decree.

Lib. de ira. *Vtrique parti actiones dares, dares tempus, non ſemel audires: magis enim veritas elucet, quo ſæpius ad manum venit.*

IT was well ſaide of *Seneca*, that in matters of controuerſie, *each partie ſhould haue time to trie his action, and be heard more then once*; and the reaſon thereof as well giuen by him; *becauſe the oftner the truth commeth to hand*, (to be skanned) *the more the light thereof appeareth*. Seeing therefore it hath pleaſed the [Church] with ſome patience to heare, and I am afraid, to allow, the examination of *M. Perkins*, by *Arminius* the *Coryphæus* of all the *Lutherans*, in the point of Predeſtination; I hope, for the loue of that worthie man, and the acuteneſſe of his aduerſarie, ſhee will vouchſafe the reading of this Collation, to ſee how the Truth is more apparant by their oppoſition. If the oppoſition were but like an *ouerblowne bladder*, then would it burſt of it ſelfe, and vent the winde thereof, without any further pricking: but ſeeing the common fame, runnes through the world, that it is ſo learnedly and abſolutely done, that it may giue all men ſatisfaction, and that no man would euer be able, to make any ſound replie to it: it is become as the *winde* in the *bowels*, that will not be remooued, except the hoteſt medicines be applied, and that by the iudgement of the beſt Phyſitians. Theſe *rumours* may daunt a weake ſpirit, and make him deſpaire to encounter with ſuch a tempeſt, that ſtrikes all downe before it. But ſeeing God is in the *calme*, more then in the *ruſhing wind*, and that the truth is freely to be bought of all that meane not to ſell him, for the plauſible opinions of the world, I am bold in the confidence of my God, and the loue of his truth, to reſcue a faithfull ſeruant of God out of the hands of as ſubtill an aduerſarie, as euer ſet pen to ſuch a worke. And why ſhould I be afraid, ſeeing he that walks in the midſt of the golden Candleſticks, holds euery ſtarre in his right hand, to protect, guide, and defend them, as long as they walke with him: O therefore, *thou which art the truth*, teach me in thy truth, that I erre not: *thou which art the way*, guide me in thy way, that I wander not: and *thou which art the life*, quicken my ſoule with the life of grace, that I may ſpeake in the chiefe myſterie of my ſaluation, from the true experience of thy loue ſhedde abroad in mine owne heart.

M. Perk. Predeſtination is firſt to be grounded out of Gods word, ſecondly out of true principles of reaſon.

I. Ar. It is true, that the word of God, and innate principles are the true foundation of all this doctrine: yet becauſe the fal hath blotted out theſe principles, we muſt alwaies haue recourſe to examine them by Gods word, which is, *πάντων ἀντάξιον ἄλλων*, in ſtead of all.

Collation. This is Chriſtianly ſpoken on both ſides: indeed the Philoſopher ſaies, *contra negantem principia non eſt diſputandum*, he that denies principles, is vnworthie to be diſputed withall: yet mans principles, be they neuer ſo common, are not to be truſted without Gods word.

M. Perk. Firſt principle: God is alwaies iuſt, though man be not able to comprehend it in his owne reaſon.

I. Ar. This notion is moſt true, onely caution is to be taken, that we iudge not the cauſe by the effect: it is iuſt, therefore God wills it; but from this antecedent, God wills it, therefore it is iuſt.

Collat. This confeſſion, as yet makes no breach betwixt them: yet this I would adde, that ſeeing we onely vnderſtand God ὅτι, and not διότι, *à poſteriore*, and not *à priore*, his backe-parts, and not his face, that it is lawfull to conclude from the effects to the cauſe: as this thing is done, and except God had willed it, it could not haue bin done, and therefore there is a iuſt reaſon for it in Gods will, though we can not perceiue it: which is the minde of *M. Perkins*, which he would haue corrected.

M. P. 2. Principle: God is *independent* from all *ſecond cauſes*; yet all ſecond cauſes are dependent vpon him, euen when they doe *vniuſtly*.

I. A. Occaſion taken from the creatures, is not to make God depend on them for his will, but abſolutely to will that occaſion; yet if that occaſion had not bin giuen from them, God would neuer haue willed, decreed, or ordained it. The *ſubiection* of the creature to vanitie, is from him that ſubiected it; yet if man his cauſe, had not giuen this occaſion, God had neuer willed this ſubiection. It was Gods will, that Chriſt ſhould be ſent, which neuer had bin willed of God, but vpon the occaſion of mans fall. It is Gods will that ſinne ſhould be puniſhed, yet mans fall gaue the occaſion, without which God would neuer haue puniſhed man. Gen. 18. Exod. 32. 1. Sam. 2. *The Iudge of the whole world, will doe iuſtly.* 2. *He that ſinnes ſhall be put out of my booke.* 3. *God forbid, but that they that honour me, ſhould be honoured of me; and they that contemne me, ſhould be contemned of me.* Yet in all this irrogation, or impoſing of puniſhment, the Lord is abſolute and independent; otherwiſe the creature would leaue nothing vnaſſaied, to eſcape Gods hand.

Collat. M. *Perkins* meaning is, to make God independent euery wayes; and therefore by a *Synechdoche*, he puts ſecond cauſes, for all kind of reaſon that can bee drawne from them. Now cauſation is the firſt, and moſt perfect reaſon that can be in things from God; therefore God is not onely independent, as his creatures worke with him; but alſo for all other reaſon that can be drawne from them. Therefore occaſion giuen by the creature, beeing a reaſon, muſt either depend from God, or God muſt depend from it: if it depend from God, then Gods will was before it; but if God depend from it, then was this occaſion before Gods will: and to make any thing before Gods will, is to denie his will to be abſolute. For the three examples: Firſt, it is true, that the occaſion of the creatures ſubiection vnto vanitie, was mans ſinne; but no occaſion of Gods will, who abſolutely willed as much as hee occaſioned. For the ſecond, mans fall was the occaſion of Chriſts ſending into the world; but not of Gods will to ſend his Son, which was before all occaſions. For the third, mans ſinne is the occaſion why God will puniſh, but no occaſion why hee ſhould ordaine to puniſh. For his admonition to diſtinguiſh betweene, to ordaine, and decree, is profitable, but not according to his expoſition: For, ſaith he, to ordaine, is to ſet an order in things done, and not to ordaine *facienda vt fiant*, things to be done, that they may bee: But he is to know, that *diſcerno*, is to ſee aſunder, and is as generall as all reaſon, wherby all Gods works are ſeene aſunder. Of the ſame ſignification is *διαλέγω*, from whence comes *dialectica*, the art of reaſon; now reaſon is firſt to find out things: ſecondly, hauing found them out, to iudge them: which iudgement is either of truth or falſhood, as in propoſitions; or of conſequence & inconſequence, as in Syllogiſmes; or of order and confuſion, as in method. And in this laſt part, to ordaine is properly manifeſted, therefore is a ſpeciall branch of diſcerning: and by a *Synecdoche*, of the ſpeciall, for the generall, may be put for decreeing: yet properly to decree, is a worke of counſell, wiſely diſcerning of euerie ſpeciall reaſon, truth, conſequent, or any other thing, that may make for his ſcope prefixed: then to ordaine, is the wiſe laying together of all theſe things, that all confuſion and diſorder may be eſcaped, and euery thing moſt ſweetly brought vnto his end appointed of the Lord.

Knowledge poſſibile, actuall, conditional.

Here take notice of three kinds of knowledge diſputed among the *Schoolemen*: 1. *poſſibilis intelligentia*: 2. *actualis*: 3. *conditionalis*. The firſt is of all poſſible things, that neuer ſhall be: the ſecōd, of all things that are, or ſhal be: the third, of ſuch things as would bee, if ſuch and ſuch things went before; *If Caine doe well, he ſhall be accepted*, Gen. 4. if *Dauid ſtay in Keilah, the lords of the citie will deliuer him*: if I continue in beleeuing, then I ſhall be ſaued; if I continue in ſinne, I ſhall bee damned. And on this knowledge, for any thing that I can perceiue, doe the *Papiſts* and *Lutherans* hang all predeſtination: and ſo make Gods will the conſequent in decreeing, and mans will the antecedent in giuing God the occaſion. The deceit is this, that from the connexion of things, they iudge of Gods will about things; which is moſt indirect, and a knowledge that agrees not to God, but at the ſecond hand. It is true, that the firſt knowledge, beeing iudged according to logicall inuention, is of things poſſible: for arguments or reaſons afore they come to bee diſpoſed, are onely *in potentia ad arguendum*, haue an affection to argue: and ſo many things that might be, haue this potentiall kind of reaſon; and ſo we ſay they are knowne of God, becauſe we ſo conceiue of them. The ſecond knowledge, which is more actuall, is properly *ſcience*; the laying together of thoſe things which before were onely in affection to argue. The third is of theſe things, which beeing laid together, can no otherwiſe haue force of reaſon, but vpon *connexion* and *ſuppoſition*: and in this head, would they tie Gods decree and knowledge; when indeed God followes no ſuch ſuppoſitions, but abſolutely knowes and wills what he pleaſeth: yet ſeeing his decree is as large as all reaſon, it cannot otherwiſe be imagined, but that in the manifeſtation of it, all reaſon ſhould appeare. And ſo we grant a connexion, ſuppoſition, condition, and occaſion in all Gods works that is in the effects of his will, but none of all theſe in the will it ſelfe. Therefore they doe amiſſe to put that vpon his will, which is the cauſe, which ought to be in the effect of his will, and thereupon no antecedent of Gods will, but meere conſequents: That *creation* ſhould go before the *fall*, the *fall* before *redemption*, *redemption* before *ſaluation*, and *ſinne* before *damnation*, are all of them moſt neceſſarie ſuppoſitions, connexions, conditions, and if you pleaſe, occaſions. And thus much for that occaſion, which is to *Arminius*, *delphicus gladius*; but it cuts aſunder ſuch knots as God hath tied together, whoſe will in all things drawes the firſt linke, and cannot be drawne of any.

M. Per. 3. Principle *in ſenſe* is this, that God does all by *counſell*, therefore he hath his *ſcope*, which he knowes, wills, and diſpoſeth vnto moſt *prudently:* and therefore decrees euery thing therevnto.

I. Ar. The moſt wiſe God doth all things for ſome ende and purpoſe, euen that which he doth not, yet hee permits it for ſome ende and purpoſe: therefore, firſt it is a fault to ſay, that God muſt either *agere*, be doing; or *otioſe ſpectare*, become an idle beholder; which is no good diſtribution: for *agere* and *permittere*, to doe, and permit, are really diſtinguiſhed; and both theſe are for good purpoſe; and therefore, God muſt either be *doing*, or an idle *beholder*, are too ſcant, for he may *permit*. Secondly, *prudence* is too ſhort a word to inlarge it ſelfe to all Gods wiſedome. Thirdly, *adhibito certo fine*, the ende applied, *& finis gratia*, and for the ende, are not all one: for no man workes for the ende applied; but for the good therein implied. Fourthly, *Deus non vult, aut non decernit quod non poteſt*, God neither wills, nor decrees that which he cannot: here no ſenſe, except it be further added, which he cannot do, or permit: and therefore the concluſion is moſt imperfect, *ſo God decreed to doe*, except this be added, or permitted.

Collat. *Agere prudenter*, to doe wiſely, will beare the ſenſe of permiſſion: for permiſſion comming from Gods wil, is conſidered of vs as an effect; this effect is produced by counſell, therefore for a good ende and purpoſe: ſo then, that which God doth *permittere*, he doth *prudenter agere:* grant then, that

Gods permiſſion comes from his counſell, and aimes at his glorie, and then it muſt bee more then a negatiue act. But to ſpeake the truth; *permiſſion*, as it is expounded of *Arminius*, maintaines nothing but abſurdities: Firſt, in regard of the cauſe; for ſaies he, permiſſion is *voluntatis remiſſa:* now ſuch a will as this cannot be in God, whoſe will is meere act, and therefore cannot admit of degrees: all remiſſiueneſſe of Gods will, is in regard of the ſubiect, which is *quantum*; and may be leſſe and more, but in regard of himſelfe it is impoſſible. Secondly, a remiſſe will, doth either will, or not will, or ſuſpend: to ſuſpend, is neither to hinder nor further the act, and ſo the Lord ſhould haue no ſtroke in ſinne, which is the deniall of his prouidence in the *apoſtacie* of man: if his prouidence did not ſuſpend, nor his power, then his wil was not to ſuſpend in that action: if he did more then ſuſpend, then it was either to will, or not to will; if not to will, then ſinne ſhould not haue beene: therefore God did will it, *per modum actionis*.

Gods manner of working in ſinne.

That this may appeare, we are to conſider what manner of *efficient cauſes* true reaſon laies downe vnto vs: And the firſt manner of cauſes efficient, are either to *beget*, or *preſerue*: the ſecond to *worke alone*, or with *others*: the third by *himſelfe*, or by *accident*; and *agere* is giuen to euery one of theſe. Let vs then ſee where Gods action in ſinne comes in: and becauſe it is moſt apparent in the third; I anſwer, God is the cauſe of ſin by accident: And this will appeare, if we conſider how many cauſes wrought by an internal principle; & theſe were foure: the *deuill*, and *Adam* principally; the *ſerpent*, and the *woman* inſtrumentally; and all theſe were blameable cauſes. The *externall* cauſe was the lawe, and will of God; which in mans tranſgreſſion, did all they did by an *externall facultie*: for the lawe is made the *ſauour of death vnto death*, not by his own facultie, but by the deuills and mans free will: and this work of the law was moſt holy and iuſt. And this is a working cauſe, iuſtified by the true rule of reaſon, and not a bare permiſſion. If a man take a knife, and thruſt it into his bowels, it is the cauſe of murder, and no permiſſion: if man therfore was thruſt thorow and wounded to the death by the law of God, it was no bare permiſſion, but a working cauſe, yet in all things vnblameable. And therefore to denie Gods will all cauſation, is impoſſible. If a man would faine kill himſelfe, and could finde no inſtrument to effect it withall, he would be kept from the fact for want thereof: ſo if the Law had not bin, man could not haue died. Therefore it is moſt true, when our Diuines ſpeake of permiſſion, that they doe not in the *generall latitude of action*, exclude it from comming vnder that Generall head, which *Arminius* doth in euery place, and ſo takes all manner of working from God in ſinne.

The ſiue intellectuall vertues

For that which hee obiects of *prudence*, it is true, that this vertue is a ſpeciall one: for firſt, we define *intelligence*, that vertue whereby God vnderſtandeth euery particular, concerning euery thing. 2. his *knowledge* or *ſcience*, whereby he knoweth all truths in things; as it is of things to come, it is called his foreknowledge, or preſcience. 3. his *ſapience*, whereby he knoweth whatſoeuer may follow, or enſue of euery thing. 4. his *prudence*, whereby he knoweth his fitteſt opportunitie for all things. 5. his *skill*, whereby he knoweth to effect euery thing moſt skilfully. The firſt of theſe *vertues*, belongs to all kinds of reaſon, which we call *arguments* ſimply conſidered in *inuention*: the 2. is ſeene in *axiomes*, where all truths are contained; the 3. in *ſyllogiſmes*, that teacheth how to conclude out of truths knowne; the 4. is ſeene in *method* and *order*; the 5. in *practiſe*. Hence we obſerue, that theſe 5. vertues beeing diſtinguiſhed, yet one by a *Synecdoche*, may be put for all. And therefore when *M. Perkins* ſaies *prudently*, he vnderſtands, not onely Gods *orderly proceeding*, but *intelligence* of all things, *ſcience* of all truths, *wiſdome* in all diductions, and the moſt *skilfull handling* of the matter that poſſibly can be imagined. For the third, it is but a meere *Grammaticall euaſion*: for *M. Perkins* meant no more but the ende it ſelfe, though he further added the application of it. For the fourth, God neither wills, nor decrees that which he cannot; is no imperfect ſenſe, ſeeing that God, *fecit qua potuit, & qua fecit & potuit decreuit*, that is, God did it; as he could doe it, and as he did it, and could doe it, he decreed it. And therefore there was no neede of ſuch addition, ſeeing that Gods *poſſe* brings in his *efficere*, and that *poſſe* and *efficere* bring in his decree. But I ſee if I ſhould follow him ſteppe by ſteppe, his acuteneſſe would make me heape vp an infinite writing; therefore I content my ſelfe with a generall view of him, becauſe a iuſt confutation of him ought to be in an other ſtyle. Therefore that I may onely free the point in hand, I will generally labour to doe it in the maine points, and leaue the other to ſome more ſpeciall tractate hereafter.

Gods decree immutable, graunted of both, yet *Arminius* by permiſſion, and occaſion taken, oppoſeth M. *Perkins*.

4. Principle: Gods decree is *immutable*, euen in thoſe things which are *mutable*. This is confeſſed of *Arminius*, both in Gods decree of effectuall working, and permiſſion: the ſecret oppoſition lies in two things, firſt in that he exactly diſtinguiſheth betwixt to doe, and permit, and will graunt no efficiencie to permiſſion: which beeing defended, ouerturnes the nature of a decree: for if to permit, be to doe nothing; then God ſhould decree to doe nothing. If he anſwer, to doe ſome thing in himſelfe, but nothing in mans ſinne, then God ſhould decree ſome thing with himſelfe, which ſhould neuer be effected in the creature by himſelfe, & ſo God ſhould not perfect his owne will. But it may further be replied, God decrees to permit, that is, to giue the creature free libertie to fall into ſinne: this is true permiſſion, that God will not doe it himſelfe, but permit man to doe it; yet ſtill we are further to adde, that the wiſdom of God, which is his wil reuealed in his law, did worke in the very ſinne: and therefore ſinne is cauſed by the law, not by any *internall facultie* or power in the law, but externall; which beeing *accidentall*, is alwaies reduced to other cauſes: and therefore the laſt reſolution of ſinne, is into the free will of man. For neither the abuſe of the law by the deuill, or his temptation, had prooued ſinnes in man, except he had conioyned with them. Secondly, though Gods decree in both theſe be immutable, yet God follows the creature, in taking occaſion from him in his greateſt mutations to ſet forth his glorie. This cannot ſtand: for *immutabilitie* makes a neceſſarie truth, and all neceſſarie truths are eternall: therefore taken from no occaſion of ſuch things as ſhould be in time,

Permiſſion yeelds the creature his libertie, yet denies not God his worke in ſinne.

time, which are *mutable* and *contingent*, and neuer to be the grounds of eternall truths, which onely haue their originall from him that is *immutable* and *eternall*; and therefore before all occaſions, are conſidered: for it is impoſſible, either that Gods *will*, or the *decree* of his will, or the *immutabilitie* of that decree, or the *neceſſarie truth* from that immutabilitie, ſhould euer be vpon occaſion taken from creatures *mutable* and *changeable*. For whatſoeuer follows vpon contingent things, is contingent; and therefore if Gods decree ſhould follow vpon contingent things, it would become contingent.

No eternall or immutable truth that followes things contingent, and therefore an immutable decree cannot be vpon the contingent occaſions of Gods creatures.

Indeed there is a *connexion* or *diſiunction* of contingent things which is neceſſarie, not from the contingent things themſelues, but either from the connexion or diſiunction it ſelfe. As for example; if thou beleeue, thou ſhalt be ſaued, the connexion is neceſſarie; but that thou ſhould *beleeue*, or be *ſaued*, are both contingent. A man is either *learned* or *vnlearned*, is a neceſſarie diſiunction; but that thou ſhould be learned, is contingent; and ſo is the other. If God decree, then it muſt come to paſſe; but if the decree, ſhould follow vpon the thing come to paſſe, though but occaſionally, yet would it croſſe the nature of immutabilitie. And we graunt him that which he ſaies, that the tearmes of the creatures mutation, which make a moſt certen determination, and by connexion, a neceſſarie truth: yet in ſimple conſideration, the Lord might haue done otherwiſe: which neuer can be in a neceſſarie truth.

5. Principle: All Gods iudgments are to be *honoured* & *acknowledged. Exception:* if they will agree with the *word* of God, and his *iuſtice:* and this cannot be, except they be inflicted vpon man ſinfull: a iuſt exception, but not againſt the principle: for three things are to be conſidered in man: firſt, his *workemanſhip*, and that is Gods: ſecondly, the *appointment* of it for vſe vnto his maker: thirdly, what may follow vpon *fault* of the veſſell. Men are *veſſels*, and ſo they are Gods: ſecondly, they are *prepared* of God for his vſe: but the third, that they are *veſſels of wrath*, that is of themſelues. Therefore *Auguſtine* would not man to diſpute with God, either for his making, or

for the ende of his making: for this can be reſolued into no higher a cauſe then his owne will. But if he will diſpute with God, for his wrath and vengeance executed vpon him, he ſhal find no other *meritorious cauſe*, but his ſinns. That he ſaies *Auguſtine* was too bold with the place to the *Romans*, ſeeing the *Apoſtle* intended no ſuch thing as *humane infirmitie* to diſpute with God, but to muſle vp the mouthes of the *refractorie* and *peruerſe Iewes*, and ſuch like: but yet he is to know, that if the Apoſtle had brought his argument to that purpoſe onely, then ſhould he haue dealt with them, as our Sauiour Chriſt did, Ioh. 8. the Iewes they ſay, we haue no neede to be made free; Chriſt tels them, *Ye are the ſeruants of ſinne*; & therefore in vaine doe you boaſt of your freedom: ſo here the *Iewes* might haue ſaide, we are caſt off and *reprobates*, for ſo was the will of God, and how ſhould we haue helped it? The Apoſtle might preſently haue ſtopped their mouthes, Yee are *rebells* againſt God, and therefore he hath caſt you off: what could fleſh and blood haue oppoſed to this? But the Apoſtle makes no mention of this, but reſolues all into Gods will, and that moſt iuſtly; ſeeing to make and prepare his veſſells, is his own will alone. When he ſhall come to the third, to handle them as veſſels of wrath, the cauſe ſhall eaſily be found out, to iuſtifie God and condemne man.

Arminius reprehends *Auguſtine* of raſhneſſe, yet *bona venia*, with greater raſhneſſe.

6. Principle: No man can doe any thing, but where God workes the will and the deed: and it is done, according to that meaſure, *leſſe* or *more*, that God beſtowes vpon vs. Of the concourſe of Gods grace, both of them agree, onely that word *abſolute* is diſliked; yet if in all effects the firſt cauſe bee abſolutely required, that the ſecond may worke, then God muſt abſolutely concurre to the effecting of any good.

Seuenth principle: No euill is avoided, that God doth not keepe vs from in the working. Of this it is agreed; but the manner of working is doubted of: whether it bee by *omnipotencie*, cauſing a *neceſſary impedition*; or of *counſell*, cauſing an *infallible impedition*: the firſt mooues the will naturally, the ſecond voluntarily. To anſwer, the diſtinction is not good: for omnipotencie goes along with prouidence, in the *preſeruati-*

on of the creature, as well as it did in *creation* for the production of the ſame; and therefore omnipotencie is ſeen in the creatures motions, whether *naturall*, or *voluntarie*. Secondly, that diſtinction of the wills naturall motion, and voluntary, is falſe: for I demaund, whether the will in both be an internall *agent*? if internall, then it ſuffers neither violence nor coaction, but acts moſt freely, and therefore by that *modus efficiendi*, which is counſell. Thirdly, a neceſſarie impedition, and infallible, are not alwaies diſtinguiſhed; nay a neceſſarie impedition is alwaies infallible, though infallible be not alwaies neceſſarie: and therefore to make diſtribution of a *whole* into a *part*, and a *whole*, is againſt reaſon, and oppoſeth thoſe which are not oppoſed. Fourthly, the *naturall* or *voluntarie motion* of the will to an *externall obiect*, is neuer neceſſarie, but contingent. Therefore if the Lord ſhould mooue the will, with a moſt *certaine determination*, vpon ſome externall obiect, it ſhould not make the act neceſſarie.

Eigth Principle: Gods will is iudged of by his *word*, by *reuelation*, and by *euent*. *Arminius* excepts againſt the third, becauſe the euent may as wel belong to Gods permiſſion of it, as his action in it: the former teacheth vs to reſolue the euent *affirmatiuely* vpon the ſecond cauſe, but *negatiuely* vpon Gods will; becauſe he would not hinder it, either by his power, *ſecundum modum naturæ*, or perſwaſion, *ſecundum modum voluntatis liberæ*. If wee graunt that God permitted ſinne (which before I haue ſhewed to bee falſe, in regard that a manner of working in ſinne is iuſtified of God without all blame) yet doth it not follow, but that the euent ſhould be Gods: Zach. 6.1. the *foure charets of the world*, that is, all euents, *Eaſt*, *Weſt*, *North*, and *South*, come from betweene *mountaines of braſſe*, Gods immutable decree, which is as immooueable as a mountaine of braſſe. Againe, that God muſt needes will the euent, it is plaine from the order of his wiſedome, which runnes before and after all euents: before to worke in them, and diſpoſe of them; without which two cauſes they cannot bee: he that is the firſt wiſedome, and the laſt, will not ſuffer any euent that ſhall not be from him, to him; for in as much as any thing

is

is to him, in ſo much it is from him, ſeeing it is equally good to both, that is, as good for God, ſo good from God. Now ſurely, all euents fall between theſe two tearmes, and therefore from God to God. Againe, as after the euent, Gods wiſdome doth either *approoue* or *diſproone* of the ſecond cauſes working it: and hence all euents are either *ordered, limited,* or *puniſhed* of God.

9. Principle: No man can doe that good which he might doe by grace, except God ſhould worke in him both the *will*, and the *deede* to effect the ſame. To this *Arminius* replies, that God neuer giues power, but ſecondly all things that might concurre to bring that power into act. This is moſt true; for before we ſhewed, that two things were required to produce any worke; facultie, and rule of working; and God neuer put any facultie into his creature, but he gaue him a ſufficient rule to worke by. But the ſtrait tying together of theſe two, makes the creature to ſtand firme and immooueable: therefore *religion* (which ſince the fall is *properly* ſo called) a tying againe of man vnto God, is this *ſtrait bond*, that ties the faithfull ſoule for euer vnto God; *I will put my feare into their hearts, and they ſhall neuer depart from me: This is eternall life to knowe thee, &c.* So then, beſide the rule, and the facultie, a third thing is required, not for ſufficiencie of working, but for certentie of working, and that is, when the Lord ſhall put into vs his *ſpirit of grace, which ſhall lead vs into all truth,* and keepe vs from falling away. And this third thing *Adam* wanted, and therefore Phil. 2. 13. *It is God which worketh in you both the will & the deede, euen at his good pleaſure*: Obſerue, firſt it is ſaid in *you*, that is, his faithfull ones: ſecondly, it is both will and deede: thirdly, it is his moſt free will and pleaſure, and therefore hee may doe it to whom he will, and when he will: therefore man had power and rule ſufficient to haue ſtood, but God did not ſo neceſſarily tie theſe together, but that man might, if hee pleaſed, denie his concourſe with the rule, and ſo ſinne againſt God.

10. Principle: The *gouernement* of the whole world, and all *execution* of iuſtice, is to be aſcribed vnto God. The exception

to this is of ſmall moment; God doth all not onely in iuſtice, but alſo in mercie, and knowes where to beſtow both: this M. *Perkins* included in the gouernment of the world, wherein both iuſtice and mercie are manifeſted.

The definition of Predeſtination reprehended in the genus or common nature, in the ſubiect, and in the ende.

The next examination is concerning the *definition of Predeſtination:* wherein *Arminius* reprehends three things, firſt the *genus* or common nature in it: ſecondly the *ſubiect:* and thirdly the *ende:* for the firſt, *Counſell* cannot be the *genus* of predeſtination, becauſe it ſhewes the manner how Predeſtination is effected: ſo that Predeſtination is not Counſell, but that which is done by Counſell; Eph. 1.11. where predeſtination is ſaid to be wrought, *after the counſell of his owne will.* To this I anſwer, that by Counſell, *M. Perkins* vnderſtands the decree it ſelfe, by an vſual *Trope* of the *cauſe* for the *effect*, to wit, Counſell, for a *decree by counſell*; ſo then Predeſtination is a decree by counſell: and thus both of them are rather reconciled, then oppoſed.

Rather reconciled then oppoſed in the firſt.

For the ſecond, The *ſubiect* of Predeſtination is of man *qua peccator*, as ſinneſull: and in this *Arminius* doth triumph, as the only ground whereby he ouerturnes all other opinions of predeſtination; ſo that if we be able to diſcouer an other ſubiect of Predeſtination, the cauſe wil eaſily be euicted in all the reſt. Now for this purpoſe, let vs firſt ſee how God wrought his decree: and this muſt be done by reſolution, which alwaies begins with the moſt ſpeciall, and goes backward to the moſt generall: ſecondly, when we haue brought it to the moſt generall, to carrie it along, as God wrought it. He that will view the bodie of a man by *Anatomie*, muſt firſt of all lay open the outward parts, and ſo by cutting, enter into the ſecrets of the bodie, vntill he come vnto thoſe parts where *ſenſe*, *life*, and *motion* haue their beginnings: ſo wee that will looke into the ſecret decree of God, as it is reuealed in his word, muſt begin with

Analyſis and geneſis of Gods decree the only way to know it.

with the moſt ſpecialls, & ſo aſcend till we come to the higheſt: which though it be laſt in our reſolution, yet will it be the firſt in Gods working.

Geneſis

	Αλφα, God, Ωμεγα	Creation.	
Gods knowledge direct	Glorie	A world.	Gods knowlege indirect.
	Goodneſſe	Man.	
	His Vertues	Made.	
	Intellectuall	Holy.	
	Morall	Vnholy.	
	Iuſtice, Mercy.	Redeemed.	
	Analyſis.	A Church.	
	à latere.	Faithfull.	
		Singular.	
		Analyſis.	

The firſt ſubiect in reſolution which is laſt in compoſition,

The moſt ſpeciall ſubiect that can be imagined, is one *indiuiduall* and *ſingular* man; and in this regard men are ſaid either to be *written* or *blotted out* of Gods booke, that is, either choſen by name, or put out by name; as in a *regiſter*, wherein men are intitled vnto ſome honour, he that brags of it, and yet when the regiſter is ſearched, hath not his name therein, is put to greater ſhame: and this book is called in the Scriptures, *the booke of life*, wherein God is ſaid to write and blot out mens names; not that any is blotted out, but that God manifeſts that he neuer had them in his election. And this is made of *Arminius* his fourth and laſt decree, wherein he inſerts two moſt vncomfortable points: Firſt, that the *baſis* and *foundation* of this, is nothing but Gods *foreknowledge* in the vſe of ſufficient meanes adminiſtred; which beeing receiued and kept, men ſhould be ſaued; if otherwiſe, damned. Secondly, though by *preuenting grace*, men might beleeue, and by *ſubſequent grace* perſeuere, yet he might looſe both, and of a beleeuer become no beleeuer; which firſt of all breakes in peices the chaine, Rom. 8. 3. the conſequent of iuſtification is glorification: this is contradicted by *Arminius*: a man may be iuſtified,

Gratia preueniens & ſubſequens.

that neuer ſhall be glorified: for I am ſure, he that beleeues, is iuſtified; yet he that beleeues, may fall from grace: and therefore a man may be iuſtified, that neuer ſhall be glorified. But the Apoſtle ſaies the contrarie, *Whome he hath iuſtified, them alſo he hath glorified.* Againe, it breakes the next linke: for God calls all, ſeeing he giues meanes ſufficient to know and beleeue; and therefore effectuall meanes are vſed, whereby men are called, yet neuer ſhall be iuſtified: when the Apoſtle ſaies the contrarie, *whome he calls effectually and ſufficiently, they are iuſtified.* So then, a man may be called, but neuer iuſtified; and iuſtified, but neuer glorified.

Secondly, it makes againſt our redemption: Ioh. 10. 27. *My ſheepe heare my voice, and follow me, &c.* Here he contradicts three maine things in v. 28. Firſt, eternall life; he that beleeues hath it; but he may looſe it; therefore eternall life, may ſuffer death, and ſo eternall ſhould become temporall, and immortall mortall. Secondly, *they ſhall neuer periſh*; a good conſequent from eternall life: yet *Arminius* contradicts it, and ſaies, Chriſts ſheepe may periſh. Thirdly, *No man ſhall plucke them out of his hand:* but they may fall, ſaies *Arminius*, and therfore ſhall they be taken from him: but he will ſay, it is of themſelues: but that makes the cōtradiction much the worſe. For then, 1. Chriſts ſheepe may not *heare* his voice. 2. Chriſt may not *know* them. 3. they may not *follow* him. 4. they may extinguiſh that life, for which they are content to looſe their *naturall life*: and their *eternall life* may be as ſubiect to caſualtie, as their mortall and miſerable life. 5. they that ſhall neuer periſh, may periſh of themſelues; therefore Chriſt ſhall not be as good as his word, that ſaid *neuer*. 6. Chriſt ſhall ſuffer that of his owne, which he would neuer permit vnto others; and therefore ſhould be weaker to oppoſe the *violence* of his owne, then the *tyrannie* of others. 7. his fathers gift, and greatneſſe ſhall be ſurpriſed; his Gift committed to the truſt of his Sonne, ſhall not faithfully be reſtored, and his Father that is greater then all, though he ſhall preuaile againſt all others, yet his owne ſhall ouercome him.

Thirdly, it takes away all Chriſtian confidence: how durſt

Rom 8 31.

Paul ſo triumph, challenge *principalities* and *powers*? Paul ſaies, *If God be for vs, who ſhall be againſt vs?* Why Paul, thou may be againſt thy ſelfe: *God ſpared not his Son to giue vs all things*; yet Paul he gaue vs not perſeuerance. *Who can charge Gods choſen?* who? Paul there is an anſwer; They can do it thēſelues. *God iuſtifieth, who ſhall condemne?* The anſwer is eaſie; they may condemn themſelues. *Chriſt is dead, yea rather riſen, & makes interceſſion:* but Paul, for all his dying, we may die; for all his reſurrection, we may riſe to condemnation; & for all his interceſſion, we may liue not onely in purgatorie, but hell it ſelfe. But to ſtoppe the mouthes of ſuch diſputers, the Apoſtle in the 35. 38. 39. makes an ennumeration of all that can befall vs; as *tribulation, anguiſh, perſecution, famine, nakednes, perill, ſword, death, life; angels, principalities, powers, things preſent, things to come, height, depth, or any other thing:* and what more then theſe can be found. If thy ſelfe be more then all theſe, then thou art aſſuredly a moſt wretched perſon, that when all is taken away that might draw thee from Chriſt, then thou wilt draw away thy ſelfe: what more deſperate then this? *In all theſe things*, ſaies the Apoſtle, *we are more then conquerours:* and how ſhould more then conquerers, be conquered? and they that are thus perſwaded not in themſelues, but in him that loued them, euer turne this their perſwaſion into miſerable deſpaire? And thus much of the loweſt ſteppe in Predeſtination.

Fidelis cum infideli.

2. Subiect is a *beleeuer*, or an *infidell*. Hence the Scripture bids vs make our election ſure; *Prooue your ſelues, whether you be in the faith or no: know ye not Chriſt dwells in you, except you be reprobates?* now this is in the ſecond application of our redemption. For firſt, application is made vnto the *Church:* ſecondly, vnto the *members* in the Church: ſo that this is more ſpeciall then that, and therefore by *analyſis* riſeth firſt, yet is after the laſt, not in Gods worke, but in our ſeeing and feeling: and to this, concurre preparation vnto faith, *infuſion* of this grace, *inſition* into Chriſt, *vocation, vnion, iuſtification, imputation, reconciliation, regeneration*, and *glorification*. Infidels on the contrarie, haue no participation of theſe mercies; and therefore forſaken of God. And this is the ſecond decree of

Electio & reprobatio qualitatum non perſonarum.

God, according to *Arminius*, which he calls abſolute and preciſe, becauſe the other was but conditionall in ſingular perſons. To *beleeuers* and *penitent*, God giues ſaluation in Chriſt, for Chriſt and by Chriſt, but impenitent and infidels damnation, as ſtrangers from Chriſt. You are to vnderſtand, that this decree is preciſe, in regard of faith, and not of the perſon: for he may denie the faith, and become an infidell, and ſo be damned. And here againe he offers violence to the faith of Gods Elect, againſt which Chriſt hath ſaid, *The gates of hell ſhal neuer preuaile.* And thus by analyſing, by the way, we haue diſcouered two of *Arminius* decrees, with the falſhoods therein contained.

Eccleſiæ cum zizanijs.

3. Subiect more generall then both theſe, is the Church: and here is the proper place, of the manifeſtation of Gods decree. The Church conſiſts of *men*, and *angels*: and ſo both men and angels, are the ſubiect of Gods decree; Reprobation, the manifeſtation of his hatred, both vpon men and angels, which are excluded from the true ſocietie and communion that is in his Church: Election, the true declaration of his loue, both vpon men and angels, which he hath receiued into communion with himſelfe vnder Chriſt Ieſus the head of the Church. I muſt deſcend a little in this, that I may diſcouer a third decree of *Arminius*, which onely belongs vnto this place; but yet I am not come to the ſpeciall head of it. The Church is *militant*, or *triumphant*: for the triumphant Church, in which God hath manifeſted his election, as wel as the militant, conſiſts of ſaints and Angels. Here then obſerue, that ſinne and miſerie, do not goe before election, and reprobation: for ſo ſhould they agree to the whole ſubiect, and euery member of the ſame; but ſinne and miſerie, agrees not vnto the holy angels, and yet they are elect: now as many as were elect, could not fall into the ſinne of apoſtacie, and therefore the reſt were not elected; if not elected, then rejected in Gods decree, and that before they fell; and therefore rejection before ſinne. But to deſcend to the Church militant, which is with the tares; firſt in *Adam*, election and reprobation appeared in *Cain* and *Abel*: in *Abraham*, in *Iſmael* and *Iſaac*: in *Iſaac*, in *Iacob* and *E-*

Angels elect in the Church, and yet neuer miſerable.

ſau: in *Iacob*, called Iſrael, the true *Iſrael* of God, and the *fleſhly ſeede*: and now in the time of the Goſpel, here and there as it pleaſeth God to reueale his will and counſell, which long before was ſet down with himſelfe: and for the gathering together of his Church here vpon earth, he hath left means ſufficient. And here comes in the third decree of *Arminus*, that God hath left in his Church ſufficient, neceſſarie, and effectuall meanes, to bring men to faith and repentance. And this we graunt, onely we deſire that theſe meanes may be vnderſtood as onely reſting in the boſome of the Church, where God hath laid open the riches of his treaſuries, and onely to bee effectuall where Chriſt will apply them by the gratious worke of his ſpirit: for the Church is not compounded of tares and wheat: but the militant Church is wheate with tares; as the ſores of a bodie, are not the part of a bodie, but with the bodie, and all *cures* are applyed for the *bodie* againſt the *ſores*; and ſo all theſe meanes are for the welfare of his *Church*, but againſt the *tares*; and the meanes are applied to both, to the one for ſaluation, but to the other for damnation. 2. Tim. 2. 19. *Hymeneus* and *Philetus* haue erred concerning the truth, and meanes of their ſaluation: this might make weake Chriſtians ſtagger, but the Apoſtle takes away all theſe doubts, *the foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his:* and therefore wil apply theſe meanes onely effectually, to his owne; for that opinion of vniuerſall grace is damnable: *greater loue then this hath no man, to lay downe his life, &c.* If then he haue laid downe his life for the wicked, he hath no greater loue for his own, then he hath for the damned: & if Gods iuſtice be ſatisfied for the wicked, how ſhould he puniſh them? and if Chriſt died for them, then God wil acknowledge a ſatisfaction. But, they ſay, all the fault is for want of application: To this I anſwer, that application is as neceſſary an effect of redemption, as burning is of the fire; and there can be no redemption, but of neceſſitie it muſt bring in application: firſt, in regard of Gods iuſtice, which being appeaſed, cannot but be reconciled to all thoſe offenders, with whome it is well pleaſed in his ſonne. Secondly, in regard of Chriſts ſacrifice, Dan.9.24. *Meſſiah muſt bee ſlaine to reconcile the iniquitie, and bring in euerlaſting righteouſnes*: this cannot be done without application, for both iuſtification and reconciliation belong to application. Thirdly, in regard of beleeuers themſelues who are his members, and therefore cannot be without the deriuation of grace, from their head Chriſt Ieſus.

4. Subiect, is man captiuated vnder ſinne, and ſtanding in neede of a redeemer. Here comes in redemption, which is in nature before application, either to the Church, or faithfull: and therefore going backeward, we come moſt orderly vnto it in the next place; and here ſhall we finde *Arminius* building vp his firſt decree; and hauing detected him here, we ſhall neuer find him a ſtep higher. Hee hath fowre degrees, which all of them are to be found, not in the *apoſtaſie* or falling of man, but in his *anaſtaſie*, or riſing againe. The firſt is in redemption; *Volo Chriſtum eſſe Mediatorem totius mundi*, I will haue Chriſt to be the Sauiour of the whole world. The ſecond is in ſpeciall application; *Volo reſipiſcentes & credentes in gratiam recipere, eoſq; perſeuerantes ad finem vſque, ſaluos facere in Chriſto, propter Chriſtum, & per Chriſtum, impenitentes vero, & infideles in peccato, & ſub ira relinquere atque damnare tanquam alienos à Chriſto*: that is, I will receiue vnto my grace and mercy, all that repent and beleeue, perſeuere, and continue vnto the end, in, thorough, and for my Chriſt: On the contrarie, all that are impenitent, & infidells, leaue them in their ſinnes to their euerlaſting condemnation: and both theſe are peremptorie. The third decree is to be found in the Church militant; & that is, *Volo omnia media ad reſipiſcentiã & fidem neceſſaria, ſufficienter, adminiſtrare, &c.* I will decree all meanes neceſſarie to repentance and faith, and ſufficiently and effectually adminiſter them, &c. Fourth and laſt is of euerie ſingular perſon, which belongs to the opening of the books at the day of iudgment, ſpeciall or generall: and this is all that he can ſay for Gods decree. And becauſe wee are come to his firſt decree, which is that which he preſſeth in all his book, we wil ſhew that when he hath preſſed all his arguments, he prooues no more, then Chriſt to be the cauſe of redemption, but none of election.

Homo redimendus or redemptus.

Arminius his foure decrees.

Epheſ. 1.4. *Elegit nos in Chriſto*, he choſe vs in Chriſt: v. 6. he accepted of vs in his beloued: Rom. 8.39. 2. Cor. 5.16. the argument is framed thus; If God can will any to haue eternall life, without reſpect of a mediator; then can he giue eternall life without ſatisfaction of a mediator; but this is impoſſible. Secondly, if God can loue no man but in Chriſt, then can hee elect no man but in Chriſt, for he elects none but thoſe which he loues. Theſe and all other places concerning Chriſt, & the redeemed in Chriſt, are thus to be anſwered: Chriſt is either conſidered as a *means* appointed of God, or as a *principle* and proper cauſe: in the firſt he is ſubordinate: in the ſecond, ſupreame: as a meanes appointed of God, ſo he is ſubordinate to Gods decree of election: and therefore neither as cauſe, nor meanes, nor condition, goes before the decree: but as Chriſt is conſidered in redemption, he is the principall, ſupream, and maine cauſe of all that come within the limits of redemption: we are choſen in Chriſt, not to be elected, but redemed; not as the cauſe of election, but as meanes appointed of God in our election; yet a meritorius cauſe of our ſaluation and redemption: ſo then it is moſt true, that God elects no man but in Chriſt, loues, ſaues and redeemes no man but by Chriſt: in the one, the cauſe; in the other, the effect. So then election can not preſuppoſe faith in Chriſt, remiſſion of ſinnes by Chriſt, renouation of the ſpirit, and perpetuall aſſiſtance, becauſe they follow election, the cauſe of redemption, and redemption the cauſe of all theſe. So then while Arminius diſputes his decree in redemption, he commits theſe errors: firſt, he makes the cauſe to follow the effect, as election to follow redemption: ſecondly, he makes Chriſts loue in redeeming, to be the cauſe of Gods loue in electing: thirdly, he makes the meanes appointed for the ende, to goe before the end it ſelfe: fourthly, hee makes the fruits of redemption, as faith, remiſſion of ſinnes, renouation by the ſpirit, perſeuerance, &c. occaſions antecedent, to Gods decree of election. So that theſe ſhalbe no fruits of our election; which if he graunt on the contrarie, then muſt they as occaſions follow our election: for the fruit is no wayes before his cauſe, neither any occaſion why the cauſe

Chriſt a meanes of election, but a principall cauſe of redemption.

cauſe ſhould produce them: fiftly, though he denie it, yet he muſt confeſſe that theſe occaſions as they are holden of him, muſt be cauſes for Gods decree to ſaue vs by *Chriſt*, by *faith*, by *repentance*, by *remiſſion of ſinnes*, by *renouation*, by *perſeuerance* in weldoing: what are theſe but cauſes of eternall life? I am ſure ſaluation is giuen vnto Chriſt as a *meritorious cauſe*, & ſo in Chriſt to all the reſt. Theſe then going before Gods election to life and ſaluation, can no wayes be conſidered, but as cauſes: and indeed his words ſound ſo much, when he ſaies, *we are choſen in Chriſt*, not as a meanes, but alſo as a *meritorious cauſe*; of what effect I beſeech you? if he ſay of *redemption*, then we are all of one mind; but if he ſay of *election*, then we reiect him: but his meaning is, we are choſen in Chriſt, as a meritorious cauſe of that choice, and ſo the occaſion was not taken from thence, but the true and onely cauſe.

Arminius forgets himſelfe when he ſaies we are choſen in Chriſt as a meritorious cauſe, for ſo his occaſion at vnawares ſlips into a cauſe.

Many other abſurdities followe from this, but I paſſe them ouer: and yet before I aſcend to the next ſtep, let me tell you how *Arminius* contradicts himſelfe: Firſt, hee ſaies, that the ſubiect of *election* is man fallen: but how can that be, ſeeing no men are electedbefore they be in Chriſt? I am ſure that he dare not denie, but that they were ſinners before they were in Chriſt, and therefore they were elected before they were elected. Secondly, he ſaies, that we are elected in Chriſt as a *redeemer*; and yet Chriſt is a redeemer before we be in him, for application followes redemption. Againe, both man fallen, & man to be redeemed are all alike, and Chriſt is equall to all, where then is election? Thirdly, a man muſt be in the *Church*, before he can be of the number of the faithfull, and vntil he be faithfull he cannot be elected, therefore election comes after the fall, redemption, and the Church. Fourthly, a *faithfull* man may fall, and ſo election may change, and therefore no certaine election but of *ſingular perſons*. Thus then the firſt ſubiect of *election* that he can finde, is either a *faithfull perſon* or a *ſingular perſon*: ſo that it is lower then the Church, redemption, or the fall. And hee may as well begin with the *creation* of the world, as with any of theſe three; for all are but *media precedanea*: and though ſome of them ſhewe more iuſt occaſion for election or reprobation, yet the proper ſubiect by his doctrine cannot be found out, vntill we come to the conſideration of a man as a *beeleeuer* or an *infidel:* neither here is it fixed, but it muſt skip againe to a ſingular perſon: for ſaith hee, that former decree is rather *qualitatum* then *perſonarum*, of qualities then perſons: ſo that he is vncertaine in all his notions.

Homo peccator the fift ſtep in aſcending.

The next ſteppe that we aſcend vnto, is man fallen: where God ſhewes theſe attributes: Firſt, his *holineſſe*, in that the Lord was free from all fault: Secondly, his *iuſtice*, whereby he beeing moſt iuſt in himſelfe, cannot but execute iuſtice: as in wel-doing to them which doe well; ſo in inflicting puniſhment on them which do ill: as it burnes more remiſſely againſt ſinne, it is called *anger*; as more ſharpely, *wrath*; as it doth giue ſentence, *iudgement*, as it doth execute, *vengeance*. Thirdly, he ſhewes *mercie*, not that which is properly vnderſtood in Chriſt: but that which is vnderſtood in my text, *compaſſion*, *gentleneſſe*, *patience*, *longanimitie*, *bountifulneſſe*, &c. and theſe moſt properly appeare in the fall: yet the fall beeing more generall then all that follow, hath his vſe in them all, and is ſubordinate withall the reſt to the decree of God. And euen here God manifeſts his decree of election, euen before the ſending of Chriſt: Ioh. 3. 16. *God ſo loued the world, that he hath giuen his onely begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life.* 1. Ioh. 4. 9. *In this appeared the loue of God toward vs, becauſe God ſent, &c.* in both theſe places, the loue of God is the cauſe why Chriſt was giuen and ſent; and therefore this loue went before Chriſt, elſe ſhould the cauſe followe the effect; this loue was decreed. So then, God loued the world, before he either gaue or ſent his Son: *actually* he loues none but in Chriſt, neither doth any feele his loue, but he that is in Chriſt: and therefore for the comfort of the Church, the fitteſt place to teach the decree in, is *application* of Chriſt; yet the determination of his loue, was before all this, and the onely cauſe why Chriſt was ſent into the world.

Homo ad imaginem dei gradus 6.

6. Steppe, is a man *according to Gods image:* and in this eſtate man was holy and righteous, and to this image we are re-

ſtored againe in Chriſt, Rom.8.29. and therefore God decreed to maintaine this image in ſome of his creatures, that ſo he might haue the glorie of his creation maintained for euer: and this is the thing that made God haue a Church from the beginning of the world, and no Church wherein there is not Gods election, and the decree of his euerlaſting ſaluation. Hence man in his innocencie, was of Gods election; ſuch a one as then was ordained of God, could not die without the renouation of his image, therefore our euerlaſting ſaluation was decreed in the eſtate of our integritie.

Homo creatus aut per creationem ſactus. gradus.7.

7. Steppe is *man made*, and this is the firſt manner of conſideration that we can find in a man; and in this likewiſe appeares the decree: for God made man for the manifeſtation of his glorie: not onely in regard of generall *goodneſſe*, *wiſedome*, and omipotencie, ſeene in all the creatures, neither of that which was ſeene in the angels, to wit, *goodneſſe communicated* from an infinite good, to which being ioyned their *obedience*, brought Gods *rewarding iuſtice*, to confirme them in an euerlaſting eſtate: and this is called, *bonitas cum iuſtitia coniuncta*, goodneſſe conioyned with iuſtice, wherein appeared the election of the good angels. Againe *diſobedience*, to diſſolue and breake off the cōmunication with that infinite good, brought in *puniſhing iuſtice*, euerlaſting and eternall, wherein appeared the *reprobation* of the bad angels. Thus farre then it pleaſed God generally to ſhewe his goodneſſe, omnipotencie, wiſedome, &c. Secondly, more ſpecially his goodneſſe and rewarding iuſtice vpon the bleſſed Angels; and the loſſe of his goodnes, with the inflicting of his puniſhing iuſtice vpon the accurſed angels: but as yet no ſubiect to ſhew *goodnes*, *iuſtice*, and *mercie*; and therefore man muſt bee made the ſubiect on which he will ſhew all his goodnes; in what order, you ſhall heare when I come to ſhew the ends in Gods decree.

Homo generale ſubiectum omnibus adiunctis præſuppoſitum. grad.8

8. Is *man*, more generall then all theſe: For man made, hath a ſpeciall ende, to wit, *happineſſe of creation*: man made holy, *happineſſe with the creator*: man made vnholy, *miſerie with himſelfe*: man redeemed, *ſaluation by Chriſt*: and ſo of all the reſt, ſpeciall ends may be aſſigned; which can be nothing elſe, but

the manifeſtation of Gods glorie in his *iuſtice* and *mercie*.

Mundus ex nihilo. gradus. 9.

9. *A world*, made of nothing, exceeding good, whereof man is a part, and the moſt principall, and therefore made for man. Now euen before this ſubiect, was election, *Come, receiue the kingdome prepared for you before the foundations of the world:* So then, God intended a kingdome for his elect, before he made this world.

Creatio omnium origo ad exteriora: gradus vltimus, & ſupremus.

10. *Creation*, the *originall* of all things, and before which there was nothing, & without this man could not be: ſo then, when they ſay, man was by creation, it is true, that man there tooke his originall; and creation is more generall then man; but ſo creation is taken actiuely; but paſſiuely as in man, it is more ſpeciall; therefore man created, is a ſpeciall conſideration of man; but man in Gods creation, is more generall. Hence the Lord in making of him, appointed him all his ends. To conclude, the creation of man, was for the manifeſtation of all Gods diuine attributes, as wel *iuſtice* and *mercie*, as the reſt. And now beeing come to the higheſt ſtaire in creatures, wee ſlippe preſently out of them, and lay all the reſt on *Gods will*, as the onely ſubiect. This is as it were, the *bodie* of Gods decree, the reſt is as the *ſoule*: this *externall*, that which followeth *internall*; in this is manifeſted Gods *indirect knowledge*, in the other, his direct and *proper knowledge*: the loweſt ſteppe of this is *iuſtice* and *mercie*; and the ſubiect in which theſe two reſt, is his will; *I will haue mercie on whom I will haue mercie, and compaſſion on whom I will haue compaſſion*, Rom. 9. 15. and v. 18. *He hath mercie, on whom hee will haue mercie; and whom he will, he hardeneth.* Second head we call *morall vertues*, whereby God willeth euery thing moſt readily that is good, and is moſt prompt in the performance thereof: ſo that iuſtice and mercy comming vnder this head, according to our capacitie, are moued to nothing but that which is good: third, *intellectuall vertues*, whereby God is moſt prompt in the performance of euery act of vnderſtanding: fourth, *vertues*, whereby God is knowne vnto vs to bee abſolutely good: fifth, *goodneſſe*, the head and fountaine of all theſe: ſixt, *glorie*, the perfection of goodneſſe: ſeuenth, *God himſelfe*, which is knowne vnto vs by

Infimus gradus in deo, & primus reſolutione eſt iuſtitia, miſericordia: 2. virtus moralis. 3 intellectualis. 4 virtutes 5. bonitas. 6. Gloria 7. Deus ipſe: alpha & omega.

by all theſe. That this is the Scripture, ſee all in the 33. of Exod. and alſo in the 34. Chap. 33. ver. 18. *I beſeech thee ſhewe me thy glorie:* v. 19. God anſwers Moſes, my glorie is too excellent for thee, but my *glory*, which is ſeene in my *goodneſſe*, ſhall goe before thee: *I will make all my good goe before thee:* that is, thou ſhalt ſee the backe-parts of my glorie: theſe backe-parts are Gods vertues, which are able to proclaime his name: for vertue is the onely thing, to *blaze abroad* the name of Iehouah: theſe vertues are *mercy* and *compaſſion:* more ſpeciall, Chap. 34. 6. 7. *ſtrength, mercie, grace, patience, bountifulneſſe, longanimitie, gentleneſſe, &c.*

Here you ſee is ſpeciall mention of mercie and iuſtice, as though in regard of them, all the reſt were obſcured: theſe are as the two *great lights*, the one to rule the *day of his election*, the other to rule the *night of mans miſery*. Now all theſe are ſimply willed of the Lord; and therefore as we haue come vpward by analyſing, ſo now may we boldly compoſe againe the whole matter.

Mercy and iuſtice Gods cheife glorie.

Firſt, God wills his *glory*, ſecondly his *goodneſſe*, thirdly his *verues*, fourthly the vertues of *vnderſtanding*, fiftly the vertues of *will*, ſixtly the principall vertues of his will, *iuſtice*, and *mercie:* this is all done in himſelfe abſolutly without all reſpect vnto the creatures. But God wil manifeſt all this out of himſelfe: Firſt, therefore he will *create:* ſecondly by creation, he will make a *world:* thirdly in the world, he will haue a *man:* fourthly that he may haue him, he will *make him:* fiftly he will make him in his owne *image:* ſixtly man thus made, may by his own free will become *vnholy:* ſeuenthly man beeing vnholy, may be receiued vnto *mercie*, or *plagued with iuſtice:* eightly that mā may be receiued vnto mercie, Chriſt ſhall *redeeme:* ninthly that Chriſt may redeeme him, he muſt bring him to his *ſheepefold*, and ſaue him in the *arke of his church:* tenthly that he may be ſaued in the Church, he muſt create in him the *ſpirit of faith:* laſtly, he muſt bring him to thoſe *heauenly manſions*, where his name was written long before the foundations of the world; the reſt beeing left in their ſinnes, muſt dwell out of heauen, where there names are *written in the earth.* And thus

Geneſis, or the order of Gods proceeding as farre as the Scripture guideth vs.

much of the ſubiect.

Concerning the third thing in the definition which is about the ende.

Now I come vnto the end: where I wil ſhew three things: firſt the end it ſelfe; ſecondly, the manifeſtation of it; thirdly, the order. The end, on all parts is graunted, to be Gods glory: for as he is the *ſupreame efficient cauſe* of all things, ſo is he the *laſt end*; and before him, and after him, nothing is to be found. Secondly, all agree, that the manifeſtation muſt be in regard of his *eſſentiall properties*; only all the queſtion is of the laſt, in what order they are to be manifeſted. That this may appeare, we will ſhew what the *order* of endes is: ſecondly, which ende is *exactly the laſt* in this order: thirdly, the order of the *meanes*: fourthly, the order of *ſubiects*, out of which, theſe meanes are produced. Order of ends, is the *ſubordination*, or bringing vnder of all ends to one laſt ende: the reaſon of this is, becauſe order is alwaies of things comming betwixt an *abſolute firſt*, and an *abſolute laſt*: this the heathen Philoſophers called *ἐγκυκλοπαιδεία, παιδεία ἐν κύκλω*, *eruditio in circulo*, wiſdome running round in a *circle*. In a circle you know, that there muſt be the ſame *beginning* and *ending*: ſo God, the beginning and ending of all things, makes his wiſdome in all his creatures runne round from him to him. This the heathen Poet *Homer* called, *σειρὰν χρυσείαν*, *auream catenam, quæ de cœlo vſque ad terram deſcendebat*, a golden chaine, comming from heauen to earth; in which euery footſteppe or impreſſion of Gods wiſdome, is as a *golden lincke*, coupled with ſome other from the beginning to the ende. So then, the firſt point is plaine, that all things are vnited together for ſome laſt ende. Many lines meete in one *center*, and ſo all make but one; yet being drawn vnto the *circumference*, ſpread themſelues abroad.

Subordination of ends to ſome laſt.

The laſt end conſiſts in all Gods attributes which are one as himſelfe is one.

For the ſecond, all Gods *attributes*, are the laſt end; his *glorie* is the laſt, his *goodneſſe* is the laſt, his *vertues* are the laſt, and ſo of the reſt. If it bee inquired which of all theſe wee are to conceiue of, as the laſt exactly; I anſwer, *iuſtice* and *mercie*. This ſhall the better appeare, if we conſider how God is the beſt in euery thing. If we ſpeake of *beeings*, then God is the beſt, and moſt abſolute beeing: if we ſpeake of *life*, then God is the beſt life:therefore *will* and *vnderſtanding*,which belong vnto the beſt life. Now will and vnderſtanding,are conſidered of vs, either for *facultie*, or *vertue*: for facultie, then the Lords vnderſtanding beeing the beſt, muſt be able to vnderſtand together and at once all truths, and his will moſt free to will all good: facultie we ſay, makes able, but vertue makes prompt and readie; as the *intellectuall vertues* make a man prompt and readie to vnderſtand, the *morall vertues* prompt and readie to wil that which is good. Vertue is whereby God is knowne vnto vs, to be *abſolutely good*, therefore abſolute *happines*, both for vnderſtanding,and will. Theſe beeing premiſed,let vs ſee where we may note the greateſt *perfection* and *excellencie*. Firſt,vertues are more excellent then faculties; and ſo the Lord had rather ſhew his goodneſſe, then his omnipotencie. Secondly,morall vertues,are better then intellectuall, in ſo much as the will is better then the vnderſtanding; therefore I dare boldly ſay, the Lord had rather ſhew his morall vertues,then intellectual:for it is a greater praiſe to be *iuſt* and *mercifull*, then *wiſe* and *vnderſtanding*. Laſtly, among *morall vertues*, none comparable to *iuſtice*,and *mercie*: why then may I not conclude, that exactly the laſt ende that God would haue manifeſted,is *the glorie of his iuſtice and mercie*: and if this be the laſt, then all other muſt be brought vnder theſe, and aime at theſe *principally*.

The beſt vertues iuſtice and mercy.

Reaſons of this aſſertion,are many. Firſt,that which brings out of the creature the ſpeciall manifeſtation of Gods glorie, is the laſt and beſt ende; but iuſtice and mercie doe this: Exod. 33. 19. *I will proclaime the Name of the Lord before thee*: and what is eſpecially proclaimed? iuſtice and mercie: and mercie more then iuſtice: ſo,Rom. 9. God will get him a name on *Pharaoh*, a reprobate by his iuſtice; and a name on his Elect, by his mercie: and therefore God is often ſaid in the Scriptures,to delight himſelfe in iuſtice and mercie.

Secondly,iuſtice and mercie,are the chiefe,becauſe they are the vertues of the will, which is properly conuerſant about good. Thirdly, theſe make vs conceiue of God,as the chiefe good. It is worth our obſeruation, to ſee euen how by the light of reaſon, the *Heathen* haue aſcended to this conſideration: they referred all things to foure heads. 1. Such as haue onely *beeing*. 2. that haue *beeing*, and *life*. 3. that haue *beeing*, *life*, and *ſenſe*. 4. that haue *beeing*, *life*, *ſenſe*, and *reaſon:* backeward again, 4 returne into 3. 3 into 2. 2 into one: ſo all theſe, though diuers, yet foũded in one. Now this *one* once was not, & therefore when it was, it was by the power & force of ſome chiefe and firſt beeing; and this they tearmed *abſolute eſſence:* this beeing alwaies, they tearmed it *eternall eſſence*. Againe, to beeing finding life, the next they called God, *ζεὺς*, *a liuing God*. In the third place, becauſe life was in *trees*, and the *beaſts* of the field, they gaue vnto God the name of *νȣ̃ς*, *minde*, or *vnderſtanding*. In the fourth place, becauſe they thought the minde of man to be bare and naked, hauing nothing written in it, yet capable of all things, and therefore imperfect, they called God further, *δύναμις & ἐντελέχεια*, power and act, and ſo a perfect minde. 5. Becauſe power & act might be abuſed, and ſo the greater and the worſe, they called God, *τ' ἀγαθὸν*, goodneſſe it ſelfe. 6. Becauſe they thought the chiefe good to be according to all vertues, they gaue vertues vnto God, both *intellectuall* and *morall*. 7. Becauſe vertues were *qualities*, and ſo comprehended within the limits of *ſubiects*, they called God infinite in *beeing*, *liuing*, *vnderſtanding*, *working*, *infinite goodnes*, and *infinite vertue*. Now in the 8 place, becauſe infinite vertue muſt be one moſt ſimple vertue, and comprehend all in it, they ſaw not how Gods *prouidence*, ſhould rather be counted prouidence, then iuſtice; and *iuſtice* rather iuſtice, then mercie; & *mercie* more mercie, then knowledge; *knowledge* then life, and life then *eſſence*.

God ſimply one, to vs diuerſe.

True it is, God is ſimply one in himſelfe, yet apprehended of vs as diuers. For ſo we define him in his attributes; that he is *one God, diuerſly apprehended of vs*. Therefore the manifeſtation of himſelfe in his creatures, is to be conſidered in diuers heads: yet the greateſt meeting together of all his attributes, is moſt to be ſeene in his iuſtice and mercie. Therefore both Scripture and reaſon, prooue God eſpecially glorified in his iuſtice and mercie. If then iuſtice and mercie, be moſt exactly the laſt end, then muſt all *ends*, and *meanes*, and *ſubiects*, be ſubordinate vnto this ende: and this ende muſt be decreed before all the reſt. Hence we may conclude, that God intended to manifeſt his *iuſtice* and *mercie*, before all things.

The order of meanes.

For the third, the order of the meanes, it muſt thus be conceiued, that that which is firſt in *execution*, is laſt in the *intention* of the workeman, and moſt remote from the ende; and the lower we goe, the neerer we come vnto the ende. *M.Perkins* makes *creation* and *permiſſion* of the fall, two generall meanes of Gods predeſtination. This Arminius reprehends: for, ſaies he, both creation and the fall, goe before predeſtination: it is true in the execution; but if predeſtination reſt vpon the laſt end, intended of God, it muſt needs goe before as an end, and haue all theſe meanes come vnder him. As for example; I would determine a iourney to *London*, to ſpeake with ſome deare freind; this is before all the meanes that I vſe to come vnto him: yet before I can accompliſh this, I muſt come where he is; and that I may come where he is, I muſt get me a *horſe*, and all things neceſſarie for my iourney: then muſt I goe from *place* to *place*, vntil I come where he is: ſo that the firſt in intention, is laſt in execution; and in the progreſſe, the further I goe, the neerer I am to conſider the meanes ſubſequent vnto the end. In like manner, God intends the manifeſtation of his iuſtice and mercie; therefore this is the firſt with God, and the laſt, that all meanes driues at. That this may be brought about, God will *create*, create a *world*, *man* in this world, man *holy*, man holy may by his owne freewill become *vnholy*, man vnholy may bee *puniſhed* with the iuſtice of God, but *redeemed* may be receiued vnto mercie.

The order of ſubiects manifeſting Gods diuine attributes.

Concerning the fourth, order of ſubiects: The firſt ſubiect is *nihilum*, nothing, out of which God muſt bring ſomething; and here ſteps out to our viewe, *omnipotency*. The ſecond ſubiect is a *world*, admirable for *beautie*, and perfect for *goodneſſe*: and here ariſeth the manifeſtation of Gods wiſedome, and goodneſſe. Thirdly, in this world there ſhall be creatures, either to communicate with a *finite good*, or an *infinite good*: in thoſe that communicate with a finite good, God ſhewes his wonderfull loue to *men* and *angels*, that made all in heauen, and earth for them: ſecondly, with an infinite good, that is, with God himſelfe, as men and angels; where he meant to lay open all the treaſurie of his glorie, goodneſſe, and vertues. And here firſt of all, he made them all in his own image, and therefore able to expreſſe any of his *attributes: God is a ſpirit,* ſo are they ſpirituall: God is *vnderſtanding* and *will*; and ſo they haue both vnderſtanding and will. Hence may men and Angels ſhewe forth both his *intellectuall* vertues, and *morall* vertues; they haue *intelligence*, to conceiue of principles; *ſcience*, to iudge of truths; *ſapience*, to make diductions from thoſe truths; *prudence*, to carrie all things orderly; and *art* or ſkill, to practiſe in any ſubiect the excellencie of their reaſon: Againe, for morall vertues, as *compaſſion*, *gentleneſſe*, *patience*, *longanimitie*, *bountifulneſſe*, *liberalitie*, *magnificence*, *fortitude*, but eſpecially *iuſtice* and *mercy*. So then, in that God made them with holy & righteous vnderſtandings and wills, they were to ſet forth all his vertues: and therefore Saints reſtored are commaunded, *to ſet forth the vertues of him that hath called them into his maruailous light.*

The vnderſtanding and will of men and angels are ſpeciall ſubiects to declare his goodneſſe.

Angels ſet forth goodneſſe and iuſtice.

To deſcend firſt to angels: God by creation did communicate with them infinite goodneſſe, wherein did conſiſt their *happineſſe*; now in reaſon it was neceſſarie, that this communication ſhould be by *compact, and the ſquare of iuſtice*; wherefore a law muſt be giuen them, according to which, this *communication* was to be maintained. Hence *commination*, as well in the loſſe of this goodneſſe, as *participation* for the obſeruation of the rule. Here then may the Lord manifeſt his iuſtice; to *obedience, remuneration* and euerlaſting communication; and this is the manifeſtation of infinite goodnes, conioyned with Gods *rewarding iuſtice*, wherein appeared the election of the good angels: to *diſobedience*, the loſſe of this infinite good, wherein appeared *puniſhing iuſtice*, peremptorily inflicting damnation on all the bad angels; and here appeared their reprobation: but in both theſe could no mercy be ſhewed: not in the firſt, becauſe in the good angels, there was no miſerie: except we conceiue poſſible miſery, which is not a fit ſubiect for mercie, ſeeing there was no want for the perfection of a creature: neither could it be vnto the bad angels, for though by their fall, they became miſerable, and ſo might haue receiued mercie; yet becauſe they ſinned againſt the holy Ghoſt, their *ſinne was vnpardonable*, and vncapable of mercie.

Leaue we the Angels, and come to men, where more eſpeciall *communication* is to be obſerued from the diuine wiſedome of God. Firſt, God did communicate with them infinite goodnes, but it muſt be receiued by a rule of iuſtice, *Doe this, and thou ſhalt liue:* and alſo a commination of the loſſe of it, *But if thou doe not, thou ſhalt die the death:* here no man communicated with God in obſeruing of the Law, and therefore could there not be found in man any *rewarding iuſtice*, as was found in the good Angels: ſo that man was now for euer put out of the poſſeſſion of happineſſe, by the Law of God: and if euer he receiue this happineſſe againe, it muſt be by mercie. O therefore, for the loue of God, you *Papiſts*, conſider this one thing; That man is not now to be ſaued, as the Angels are in heauen: and therefore denie all your workes, if it were for no more then *Adams* ſinne: for now will he haue it vnder the condition of mercie. Man then hauing put himſelfe out of Gods fauour, and not by a ſinne againſt the holy ghoſt, may be receiued vnto mercie. So here is a fit ſubiect for God to ſhew his *goodneſſe, iuſtice*, and *mercie:* and where he had decreed, the manifeſtation of his mercie, it ſhall appeare when he hath ſent his *Sonne*, gathered his *Church*, and ingrafted euery *faithfull ſoule* into the *myſticall bodie* of this Sauiour. Againe, where he hath decreed the manifeſtation of his iuſtice, it ſhall appeare in all thoſe that are paſſed ouer of Chriſt, and haue not his blood ſprinkled vpon them. This ſhall make all ſpirituall *Egypt*, euen at the midnight of their miſerie, to crie out moſt lamentably: but *Iſrael* ſhall then receiue the beſt *Iewels, coſtly attire*, and euery *pretious thing* that heart can wiſh. I ſhould follow *Arminius* in the reſt, but becauſe I heare ſome other are about it, that are worthie men, I breake off: for I confeſſe, that I was drawne vnto it, by conſidering how many runne after *Arminius*. If the learned of the Land, ſhall ap-

Men ſet forth goodnes, iuſtice and mercy.

prooue this which I haue done, and no others ſhall haue taken it in hand, I will be readie to ſtand at their command, to proceede in the reſt. And I can not but breake out, to bleſſe and praiſe God, that hath lately raiſed vp ſuch worthie Biſhops, the true Defenders of the *Orthodoxall truth*, and *reſolute enemies* to all that oppoſe it. I am at their command to ſtay, or goe forward: and if I haue ſlipped in any thing, (for I confeſſe my ignorance may ſoone draw me into error, and error may plunge me in hereſie it ſelfe) I am willing to heare any, and yeild preſently: but I hope it is the truth, and then it will ſtand. We haue great cauſe to bewaile the miſeries of theſe wretched times, in which *Atheiſme, clouds of hereſie, worldly policie*, (faſly ſo called, beeing indeede little better then *plaine villenie*) and *temporizing*, haue like a *canker*, fretted out the very *heart of pietie*: they are but a few which ſeeke to ſearch out the *certaintie* in matters of Religion, or which care to haue eſtabliſhed hearts, and know preciſely which is the true God, *Baal* or the *Lord*. We had rather *halt betweene two opinions*, that ſo we may be for all times, then vndergoe the labour of gayning aduiſed reſolution. Some ſlippe into *Poperie*, beeing lead captiue (God in iuſtice ſending them *ſtrong deluſions*) by thoſe *falſe brethren*, which are priuily crept into euery corner, through the remiſſenes of theſe euill times. Others runne headlong to *prophanneſſe*, and that which is of all other the worſt, *luke-warmenes*. This brings in *want of loue to the truth*, and want of this, *hereſie*: ſo that we may well ſay, *except the Lord of hoſts had reſerued vnto vs, euen a ſmall remnant*, culling out (as it were) *one of a citie*, and *two of a Tribe*, as the ſhepheard taketh out of the mouth of a lyon, *two legges, or a peece of an eare*, according to the election of grace, we ſhould long ere this haue beene as *Sodome*, and like vnto *Gomorrha*: we had bin (as it is ſaid of a curſed tongue) a very *world of wickednes*. And ſurely except the good Gouernours and Shepheards of our Land, be vigilant and carefull, we ſhall not ſo much haue the *ſheepe*, in the mouth of the lyon, as the *Shepheards* themſelues; and then, woe be to the *flocke*. It is reported, that *Beza* conferring with *Arminius*, and ſeeing in his young yeares ſuch ripeneſſe of wit, brake out into theſe words, *Goe thy way, for I am fully perſwaded, that thou wilt either prooue an excellent inſtrument of Gods Church, or a moſt peſtilent heretike*; which propheſie we ſee now come to paſſe. God deliuer our Shepheards out of his mouth, and eſtabliſh them in ſoundneſſe of doctrine, that ſo the ſilly ſheepe may not be deuoured by their owne Paſtors.

Propoſitions.

1 Gods will his *glorie.*
2 His glorie is his *goodneſſe.*
3 His goodneſſe is all his *attributes.*
4 His attributes are his *vertues.*
5 His vertues are *intellectuall* and *morall.*
6 His morall vertues, are his *iuſtice* and *mercie.*
7 All theſe he wills *abſolutely.*
8 That which he wills, he can *doe.*
9 That which he can doe, and wills, that he *decrees.*
10 That which he decrees, is done by *counſell.*
11 That which is done by counſell, is *wiſely done.*
12 That which is wiſely done, is for ſome *good ende.*
13 That which is for ſome good ende, hath all *good meanes.*
14 *Creation*, is a good meanes of Gods ende.
15 The *world* is made for Gods ende.
16 *Men* and *Angels* are made for this ende.
17 Angels ſhew forth his *goodneſſe* and *iuſtice.*
18 Men ſhew forth *goodneſſe*, *iuſtice*, and *mercie.*
19 *Chriſt* is a meanes to declare Gods mercie.
20 Men onely *receiue mercie* from Chriſt.
21 All out of Chriſt, are *iuſtly condemned.*
22 A iuſt condemnation is for ſinne.
23 All this God hath *done.*
24 That which he hath done, *he could doe.*
25 From both theſe, he *decreed.*
26 That which he decreed, he *purpoſed.*
27 That which he purpoſed, *reſpected his glorie.*

28 His glorie was agreeable to his *wiſdome.*

29 That which agreed with his wiſdome, was *good.*

30 That which was good, he *abſolutely willed: therefore he abſolutely willed all theſe things.*

Obſerue that the end conſiſts not in *vſe*, but in his *goodneſſe* and *fitneſſe* for vſe: the ende of an *houſe* is not *habitation*, for that is after the houſe is made; now the ende is before the making of the houſe; and therefore that a houſe ſhould be good & fit for habitation, that is the ende; though the houſe it ſelfe were neuer inhabited. The *world* was made for *man*, yea, and that before man was exiſtent; yet that goodneſſe and fitneſſe which reſpected man, was put into the creature, and ſhould be brought forth after the creation of man, according as he had vſe of them. So God made all theſe things fit for his *glorie*; this fitneſſe was *good*, and *abſolutely willed* of God; and the vſe that God made of this fitneſſe was likewiſe good; but no excuſe for mans ſinne: no more then the fitneſſe of an houſe for habitation an excuſe, when it is made a denne of theeues, whores, and prophane perſons.

Of the ſecond ſpeciall booke, wherein

Sinne is ordered, to wit, the Morall Law.

THe Law of the Lord is the perfect Rule of *righteouſneſſe*, and the forbidder of all *vnrighteouſneſſe*: it ſhews vs what ought to be our worſhip of his ſacred Maieſtie, and the loue we muſt beare vnto our neighbour. In the firſt Commandement, all our ſinnes of *Atheiſme*, either in *not worſhipping God*, or *worſhipping another* god, or *preferring* any thing before him, whether it be in *thought*, *word*, or *deede*. In the 2. Commandement, we ſhall haue ordered all our *ill worſhip*, deuiſed by others, or our ſelues in the ſeruice of God. In the 3. we ſhall be condemned for all kind of *prophaneſſe*, and light eſtimation of God and his goodneſſe, and here will come in an infinite number of ſinnes, called in one word *vngodlineſſe:*

godlineſſe. In proper ſignification, *impietie* is againſt the firſt Commandement; *ſuperſtition* againſt the ſecond: and *vngodlineſſe* in this third, which was a principall ſinne in theſe hypocrites. In the 4. Commandement, all *imployments* of the ſeuenth day to any other vſe, then it was appointed of God, whereby *holy exerciſes* are hindred: and here, alas, a whole yeare would ſcarſe ſuffice to number them vp, but I doubt not but he that ſaid *he will order*, will make a quicke diſpatch, and yet leaue none out of his *catalogue*. For the 5. in this Commandement ſhall come in all neglect of dutie *toward our ſuperiours*. In the 6. all want of care and neglect of my *brothers life*. In the 7. all kind of *vncleanneſſe* whatſoeuer, yea in the very thought. In the 8. all *corrupt dealing*. In the 9. *all lying*, yea euery ſpeech that may doe harme vnto my neighbour. In the 10. all *repining* and *enuying* at another mans *proſperitie*. O Lord, *thy Law is perfect*, thy *teſtimonies* are *ſure*, thy *ſtatutes* are *right*, thy *commandements pure*, thy *iudgements truth*: but alas, who can vnderſtand his faults? ſurely thou canſt order all our ſinnes, O therefore, for the merits, death, and paſſion of thy Sonne, *cleanſe vs from our ſecret ſinnes*. Iames 1. 25. teacheth vs, how we may be bleſſed, if we vſe the perfect Law of God as a glaſſe appointed of the Lord: and is able to ſhew vnto vs the *good face*, or the *bad face* of our *conſcience*, what kinde of *complexion* we beare; whether *well tempered*, ruddie, freſh, and well-liking, hauing the blood of Chriſt ſprinkled vpon vs in iuſt proportion and meaſure, that the King of glorie may be delighted with our beautie; or *ill tempered* with the pale and deadly complexion of our ſinnes and tranſgreſſions, hated and deteſted of God, on which God can ſhew neuer a good looke.

Gods law the true diſcerner of complexions.

It is reported of a *certaine fountaine*, in which a *glaſſe* beeing dipped, and holden before a man ſicke on his bed, if it ſhew him a *deadly face*, then it is a plaine ſigne he muſt die; but if a *cheerefull countenance*, then he is ſure to liue: of the truth of this, I will not diſpute, yet this I am ſure of, take *this glaſſe of the Law*, and dippe it in the *blood of Chriſt*, if it ſhew a *pale face*, then theres no hope of life, becauſe the law ſhewes nothing but a man looking vpon it, with his deadly ſinnes hanging vpon him; but if it ſhew a *merrie countenance*, then the law ſhewes that we haue the beautie of Chriſt *reflected* vpon vs, and this may aſſure vs of life and ſaluation. Now as a glaſſe helps to order men in the cariage of thēſelues for their bodies among men; ſo the law of God, doth direct and ſhew vnto vs, what courſe we are to take to walke with God. And herein it declares three things. Firſt, what is *comely* or *vncomely:* Eph. 5. *To be followers of God as deare children, and walke in loue, as Chriſt hath loued vs,* is a ſeemely thing: but *fornication, vncleannes, couetouſnes, filthines, fooliſh talking, ieſting, &c.* are things not comely, and *rather giuing of thankes,* then the very naming of theſe things *becommeth the Saints.* Secondly, after it hath ſhewed vs what beſeemeth Saints, it teacheth what apparell we muſt off, and what muſt be put on: Eph. 4. 22. *The old man, with his whole conuerſation muſt be caſt off, & the new man, which after God is created in righteouſnes and true holines, muſt be put on.* Thirdly, after we haue apparelled our ſelues, it will order the behauiour and carriage of our ſelues, all the daies we haue to liue vpon this mortall earth. Tit. 2. 12. *For the grace of God that bringeth ſaluation hath appeared, and teacheth vs to denie all vngodlines, and worldly luſts, and to liue holily, righteouſly, and ſoberly in this preſent world.*

The law ſhewes what is comely and vncomely what apparell muſt be put on what off, and then what muſt be our behauiour.

Yet may we admire, what ſhould be the reaſon that for all this, ſinne is no better ordered. when the Lord hath left vs ſo perfect a law, better then all the looking glaſſes in the world: for it tells men moſt truly their *bad faces*, and their *good faces*, it beguiles no man, in making him better thē he is: nay, it hath a priuiledge aboue all other laws, to wit, many particular examples, which are as little glaſſes contained in this great glaſſe; wherein men may ſee their owne faces by the face of another. As *good Kings*, may not onely ſee themſelues in Gods law, what is to be done, and left vndone, and what is the reward of both; but they may ſee themſelues in *Dauid, a man after Gods owne heart, Ioſias, Ezekias,* true reformers of religion: euill Kings, in *Saul, Ieroboam,* and *Manaſſes:* good rich men in *Abraham,* euill in *Diues:* ambitious perſons, in *Hammon;* contented

The law no falſe glaſſe.

tented in *Mordecai:* couetous in *Iudas*, liberall hearted in *Zacheus:* euill counſellers in *Abitophel*, good in *Samuel*, 1.king. 12. embracers of the world in *Demas*, cloſe ſtickers vnto Chriſt and his ſeruants in *Philemon:* ſound friends in *Ionathan*, rotten at the heart in *Ioab:* faithfull children in *Salomon*, rebellious in *Abſalom:* good ſeruants in *Abrahams* ſeruant, euill in *Oneſimus:* obedient and louing wiues in *Sara*, euill in *Michal Dauids mocking wife.* Alas, will neither *precept*, nor *example*, deale with man, but the Lord muſt bring in a third booke to order ſinne, and that is to ſet it in the *eyes of the conſcience*, as he doth in this place? ſurely it were not amiſſe, by the way, to ſhew the reaſon of this laſt refuge of the Lord, and this laſt appeale to the court of conſcience. Firſt is an *euill conſcience* it ſelfe, that may not indure the Law to rubbe on that ſore: as *timorous patients* had rather die and rotte away, then that either *bitter purgation* ſhould be inwardly taken, or any *coraſiues* applied outwardly: or like *bankerupts*, hate nothing worſe, then to looke vpon their *bookes of accounts:* or like the *Elephant*, leaſt he ſhould ſee his foule great bodie, muds the water that he may drinke. So theſe in like manner, had rather rot away in their ſinnes, then that the *purging phyſicke* of the law ſhould be adminiſtred, or the *coraſiues of Gods curſes* ſhould be laid vpon their ſores: the foule *bankerupt of grace*, may not indure to heare of the accounts and reckonings that it muſt make with Gods law: and the *bodie of ſinne* is ſo foule, that he would not looke vpon it: and therefore by his pleaſures and paſtimes he *laughs ſinne out of countenance:* but woe be vnto him, when he ſhall be preſſed of God, to confeſſe his ſinne, vpon the *racke of his conſcience.*

Reaſons why Gods law can order ſinne no better, but the laſt refuge muſt be to the court of conſcience.

2. is continuall liuing in darkneſſe.

The ſecond reaſon, is the loue of darknes, and the hatred of the light. A man that hath a long time bin ſhut vp in cloſe priſon, and kept from the light of the ſunne, when he is drawne into the open aire, his eyes are ſo dazeled with the bright beames thereof, that he cannot looke about him, but deſires to be in his denne againe; and with the owle, had rather put his head into a hole, then haue the ſunne ſhine on it: his time is with the Bat to flie abroad when the night is come: therefore

Gods law beeing as the ſhining of the ſunne, and his life lead in darknes, he will not to the light, leaſt his workes ſhould be reprooued.

3. Negligence. Thirdly, men are either ſo *laſie* in themſelues, that they will not to goe to the glaſſe of Gods law, or els they can *indure no ſmart*, becauſe the law would haue them waſh and be cleane; like little children though they ſee their ſpots in a glaſſe, yet they may not indure the cold water.

4. Luſts. Fourthly, men are not ordered by Gods law, becauſe they will *attend vpon their luſts*. Like ſchoole-boies that ſee their foule faces, yet becauſe they are giuen to play, runne away from the water: ſo many a man, by the cares of the world, as of *pleaſure, profit, honour*, or ſuch like, cannot ſtay to make any vſe of the beholding of themſelues in Gods law: Iam. 1. 24. *For ſtraight way he is gone, and ſo forgetteth what manner of perſon he was*. Our Sauiour Chriſt when he inuited his gueſts to his marriage-feaſt, found many idle excuſes returned vnto him. One hath *bought a farme*, and he muſt goe ſee it: others a *yoke of oxen*, and they muſt goe trie them: others haue *married a wife*, and they deſire likewiſe to be excuſed. Euery one hath ſomething to doe, to keepe them from God and his law; it were well if they knew how faithfull reckonings, make long friends: and therefore it were very good not to delay the time with God: for he will not be mocked. Chriſt hath ſtood a long time *knocking*: he is ſtanding, if we put off to anſwer, he may ſoone be gone away from vs. We vſe Chriſt as he was vſed in his birth; no roome for him in the Inne; if he pleaſe, he may haue the *ſtable* and the *manger*; and good reaſon, for great *perſonages* and *vſuall gueſts*, haue taken vp the inner roomes: ſo deale we with our Sauiour, our ſoules are taken vp with great perſonages, as lords and commanders, whome we cannot but obey: as *lord couetouſnes, ambition, pride, ſelfe-loue, pleaſure*, and many vſuall gueſts, with which we haue had great cuſtome, ſo that Chriſt beeing an vnknowne gueſt vnto vs, it may be for meere pitie we will beſtow vpon him our worſt roomes; if he pleaſe to goe into the ſtable, and will not vexe vs in the inner roomes of our ſoules, he ſhall haue a nights lodging, and we

will beſtow vpon him ſome of our refuſe, ſuch as our great lords care not to meddle withall. This I tell you, is a ſtrong meanes to keepe vs from Chriſt and his law, when like ſlaues we will be at the command of our baſe affections.

Fiftly, diſordered callings take away the ordering of ſinne; as what law can order our *commō beggers, ſtage-players, fidlers*, and ſuch like: ſo many a wretched calling into which men thruſt themſelues, takes away all ordering by Gods lawe, and makes them runne head-long into all ſhame and confuſion: nay further, many callings from God, by the wickedneſſe of mans heart are become exceeding ſinnefull, when indeede Gods callings are all happie orders for our good. As for example, *ſhop-keepers*, they cannot liue except they ſell their wares vpon the Sabbath day; how ſhould Gods lawe order theſe perſons in the ſanctification of the Sabbath? for it is in vaine for that perſon to waſh, which preſently after hee hath waſhed his hands, muſt foule them againe: ſo *Ale-wiues*, how ſhould they ſanctifie themſelues, when they are readie to ſerue euery *filthy puddle*, and durtie ſoule? it is hard to ride with an other in *fowle way* and not be *plaſhed* by him; for one to be at the *mill*, and not to be *duſted*; to touch *pitch*, and not be *defiled*; to carrie burning coales in his boſome, and eſcape the burning.

Sixt, is a *miſconceit of the word of God, and his miniſters*, that they would make him worſe then he is. We ſee a man, when the glaſſe doth diſcontent him, throwes it away, and will not beleeue that he is ſo deformed, and therefore that glaſſe ſhall not teach him to apparell himſelfe: ſo men deale with Gods word and his miniſters, as Ahab dealt with the Prophet, *Shall I ſeeke vnto him, he neuer prophecied any good vnto me? wherefore haſt thou found me, O my enemie?* thou art the troubler of my ſtate, and therefore ſhalt haue no hearing. 6. Want of loue

Seuenth, *inquirie of their companions*, whether the matter be ſo hainous, as the word of God and his miniſters would haue it? What, is *good fellowſhip for halfe a douzen of ale*, ſo great a matter? Is playing a game or two at the cards on the Sabbath day ſo great an offence, as nothing will pay for it but damnation? 7. Miſ-information of others.

on? Alas, he ſurely is too preciſe, and denies all libertie: truely, truely, as long as one *ſlouin* inquires of another, there is like to be no *handſomneſſe*: ſo as long as one drunkard will be reſolued by another, one whoor-maſter by another, one ſwearer by another, one beaſtly companion by another, the law of God ſhall appeaſe no tumults among them.

8. Habit of ſinning. Eigth, the habite of *vndecencie*; hence no care to looke into the *glaſſe*: he applauds himſelfe in that profeſſion, & would haue the world ſo account of him; he laughs at his own foule face, and this vnhandſome apparell: ſo the habite of ſinne makes men laugh at reformation.

9. Hardneſſe of heart. Ninth, *deſperation*: the *blacke-moore* will not waſh, for hee may as ſoone waſh his skin off, as take away his colour: the *leopard cannot change his ſpots*: and ſo is it with them that are accuſtomed to doe euill.

10. Preſumption. Laſtly, the hope of a good day (as we ſay) makes men put off their waſhing; as they will waſh at *Chriſtmas*, on *Sunday*, or when a *holy day* comes, or ſome feaſting day: ſo many a ſoule vnder the hope of mercie, puts off the day of his viſitation, and meanes to repent in his old age: But alas, *repentance is the gift of God*, and therefore not to be commaunded at their wills. I remember the good counſell that one gaue to one of theſe delayers, who inquired the beſt time to repent: the anſwer was made according to his mind, *one day before his death*: that is well ſaies he, but yet I am not reſolued: for I know not when I ſhall die: neither doe I, ſaies his Counſellor, yet this is my counſell to preuent that danger, repent euerie day, and then ſhall you bee ſure to repent the day before your death. And theſe may be ſome of the reaſons why men will not bee ordered by Gods lawe, and therfore verie requiſite that God ſhould haue another booke, for the ordering of ſinne and ſinners, and that is the conſcience, which is to be vnderſtood in this place: yet ſo, that the other ought not to be excluded, for this can doe nothing but by the information of the former: for this booke is as I may tearme it, the application of the former; this makes vſe of the precepts laid downe in them: and therefore conſcience is verie neceſſarie, that the law might haue his

worke in commaunding and forbidding ſinne: now the conſcience from the euidēce that the law giues in, either abſolues or condemnes, and ſo the Lord hath made it a little Iudge, ſitting vpon his throne in the ſoules of men.

Before] The propoſition in the originall, giues vs to vnderſtand, that after the ordering of ſinne, ſinne ſhould be ſo viſible, that it were impoſſible for a wicked man to looke off it: it ſhall ſtill meete him in the face, and ſuffer his conſcience to take no reſt, night nor day.

Eye of the body

Thee:] The originall hath it, *in thine eyes:* man hath a threefold eie; firſt, *the eie of the bodie*, but that is no diſcerner of ſin: for wicked men haue this eie actiue enough to behold vanity and pleaſure. Hence riſeth the extraordinarie ſenſualitie of mankind, after the pleaſures and profits of this world; they liue all by ſenſe, blinded in their vnderſtanding, and conſcience: but this eye is not meant in this place. The ſecond eie, is *the eye of vnderſtanding*, which is the true diſcerner of all Gods works: for God hauing made all for man, he muſt needs giue him an eie, to behold all things that were made for him. By this eie, Adam was able to name the creatures, to knowe their natures, ends, and vſes: this eie ſince the fall is notably bleered; in heauenly things which truely concerne God, hee can ſee nothing at all, becauſe the obiect is too farre diſtant, and cannot be reached vnto by any facultie in him: euen as an aged man can ſee things about him, but to looke afarre off, he is not able, neither can he diſcerne any thing: ſo our aged vnderſtandings can ſee ſome things at hand, as what belongs to this eſtate: as hee is a man for ciuill ſocietie, hee can doe ſome morall duties, exerciſe himſelfe in ciuil matters, and labour to maintaine his naturall life. Yet in all theſe his eye is ſo dimme, that he commits many diſorders in them all: for his *morallitie*, ſee how he abuſeth it in the firſt of the Romans: for his *ciuillitie*, ſee how he breaks the legs of iuſtice, & makes him lie in the ſtreets: for ſtrange be the contentions that are in the world betwixt men, to ſupplant one another in their rights, to infringe good titles, and make vp broken: and for this purpoſe, many a lawyer hath euen ſould himſelfe to bee a

Eie of reaſon no ſufficient iudge in the matters of ſin.

man of contention, for himſelfe and his neighbours; and ſo farre he makes himſelfe for euery bodie, if ſo be he can make euery bodie for himſelfe. Laſtly, in naturall things he hath loſt the vſe of ſobrietie; and therefore in eating and drinking, he becomes either a glutton, or a drunkard: therefore this eie cannot be quicke enough for the ſenſe and feeling of Gods iudgements: therefore God aboue ſenſe and reaſon hath giuen a third eye, which is the eie of conſcience, and this is a moſt powerfull eye; in ſo much that the learned haue affirmed that conſcience is *ſupra hominem, infra deum*, aboue man, vnder God.

Eye of conſcience the beſt iudge.

Concerning the third booke, which is the Conſcience.

Conſcience in ſignification is nothing els, but *knowledge with an other*; when I am perſwaded, that another knoweth with me, and that all my ſecrets are as well knowne vnto him, as they are vnto my ſelfe. Hence conſcience may be ſaid to act three parts: firſt part, is the *Lawyer*, which pleads the cauſe, and this is called *συντήρησις*, or *pure part of the conſcience*: *Saul* if he had pleaded with his conſcience, and taken counſell of this beſt part, hee ſhould haue beene informed, *that rebellion was as the ſinne of witchcraft*: but we blind this eye of our conſcience, and therefore we will do what pleaſeth our ſelues, be it right or wrong. Second part is the act of a *regiſter*, which enroules all matters of fact againſt the times of inquiſition: & ſo the conſcience is called a booke or bookes, Reuel. 20. 12. the act of this is called *συνείδησις, the aſſuming part of the conſcience*: for as the firſt laid downe the *propoſitions*, *maximes*, and generall rules; ſo this aſſumes from them: as for example, *Rebellion* is as the ſinne of *witchcraft*; but I *Saul* haue rebelled, *conſtat de facto*; and this my rebellion ſhall for euer be written in the leaues of my conſcience, which page and line ſhall bee eaſie to turne vnto, as often as God ſhall call me to an account. The third part is performed by the conſcience, as a *Iudge*, that concludes the ſentence: and this is called the *κριτήριον*. All theſe

Conſcience the Lawyer, Regiſter, and Iudge.

parts are alwaies contained in a *ſyllogiſme*, the *propoſition* is the συντήρεσις, that explaines the cauſe, and layes downe the controuerſie like a skilfull lawyer: the *aſſumption* which is the συνείδησις, and pleads guiltie: and the *concluſion* out of both is the κριτήριον, that giues ſentence.

Propoſition.	Rebellion is as the ſinne of witchcraft:
Aſſumption.	But I *Saul* haue rebelled:
Concluſion.	Therefore I *Saul* haue committed a ſinne as the ſinne of witchcraft..

Conſcientia in effectu, affectu, euentu.

After the conſcience hath thus *propounded*, *aſſumed*, and *concluded*, the diſpoſition of the heart may be ſeen; *vel pro effectu præterito, vel pro affectu preſente, vel pro euentu futuro:* for the fact paſt, that is either in regard of *God*, or *man*; of man, it either *abſolues* or *cõdemns*; in regard of god, a witnes; either to *excuſe* or *accuſe*: for the *affection*, that followes vpon this, it is either *ioy*, or *ſorrow*; ioy vpon *abſoluing* and *excuſing*, ſorrowe vpon *accuſing* & *condemning*: and for the *future euent*, it is either the *expectation of reward*, or the *feare of puniſhment*. That this may a litle the better appeare, let vs ſee how the cõſcience is locked, or vnlocked: this eye is alwaies as a booke, that is both *claſped* and *open* at the ſame time: or els wholly claſped and locked vp. The claſpes that doe all this, are in number three: *goodnes*, *ſinne*, and *puniſhment*: Goodneſſe claſps vp the *accuſation* of the *conſcience*, but alwaies leaues open the conſcience for *excuſation*; therefore a good conſcience will open for no accuſation, nor ſhut for any vaine excuſations. Secondly, ſinne is either the *claſper* and *vnclaſper* together, or the claſper alone: the claſper and vnclaſper by excuſation or accuſation; as in our firſt parents, it is ſaid, *when they had ſinned, their eyes were opened:* not that they were blind before, but that now the eye had loſt the power of excuſing, and therefore in that was ſhut vp and blinded; but was altogether vnlocked for accuſation and condemning of themſelues: yet by reaſon of cuſtome and long continuance in ſinne, that verie ſelfe ſame thing which opened the eies of our firſt parents, hath wholly ſeared vp the

Claſpes of conſcience.

1. Goodneſſe.

2. Sinne.

eyes of ſome, that their conſciences neither accuſe nor excuſe, except you will ſay they falſly excuſe, when they make vs *cry, peace, peace, and all is well with vs.* Now this for the moſt part, is the claſpe of mens conſciences, ſo that except God bring iudgement, the conſcience will neuer be awaked from his ſecuritie. Therefore the third claſpe of the conſcience, is *puniſhment*, & this holds moſt ſurely in exculation, in ſo much that none can either vnclaſpe it, or by any meanes be able to mitigate the ſtrait holding of puniſhment from all comfort: ſo that neither *angels*, nor *men*, nor any other creature, can giue a dramme of comfort: but for the vnclaſping of the conſcience, it wil do it moſt forcibly, and exceedes all other meanes; and therefore is to bee vnderſtood in this place. Hence ariſeth a fourefold diſtinction of conſcience: the firſt, that is at *peace with it ſelfe, but not with God*; and that is the conſcience that is wholly locked vp: the ſecond, that is *neither at peace with God nor it ſelfe:* and that is the conſcience vnder the horror of the puniſhment of ſinne: the third conſcience, which is *not at peace with it ſelfe, but with God*; and that conſcience hath two claſpes in it, *goodneſſe*, and *ſinne*; goodnes from God, ſin from it ſelfe. The fourth, *that hath peace with God, and with it ſelfe:* and this is a conſcience that feeles a claſpe of Gods mercie, to bind vp the broken heart, and make it breake forth with ioy, and gladneſſe. So that now if we looke into the world, wee ſhall find that euerie man is either a *Prince*, or a *peaſant*, either the *baſeſt* among the ſonnes of men, and moſt *ignoble*, or els couragious as a lyon, and ſtout hearted as a *gyant*. If a man were as poore as *Lazarus*, and as naked as *Iob*, yet if he had a good conſcience, he would be higher then Princes, and ſcorn to yeild a foote for the proudeſt: but on the contrarie, if hee were as ſtout as *Alexander*, as merry as *Belſhazzar*, as wiſe as *Abithophel*, as proud as *Hammon*, and as rich as *Nabal:* yet hauing an euill conſcience, he would tremble with *Alexander* for the touch of an ague; quiuer with *Belſhazzar* for the *appearance of a finger*; hang himſelfe with Ahitophel for that his *counſell was brought to nought*; mourne with Hammon vpon his bed, for the *loſſe of his honour*; or his *heart would die within him*

3. Puniſhment.

Conſcience quiet, but not good.

quiet nor good.

good not quiet.

good and quiet

4

as it did within Nabal for the loſſe of a field; or in a word, hee would tremble at a very leafe: and therefore fearfull ſhall bee the eſtate of theſe men, when the Lord ſhall thus vnlocke their conſciences, as he hath promiſed he will doe in this place.

Keyes to vnlock conſcience: 1. Amazement

Now this vnlocking is threefold: First by a generall *amazement*, when a man is ſuddenly ſtricken, but he knowes no particular cauſe, as Belſhazzar was in the 5. of Dan. *the writing on the wall* vnclaſped his conſcience by a ſudden amazement. Secondly, by a *particular knowledge of the ſinne* that they haue commited, as it was with *Iudas*; who ſaid, I haue ſinned in betraying inocent blood: this did ſtrike ſo deepely into his conſcience, that he *departed and hanged himſelfe*; and for verie greife, the *rimme of his bellie rent in peices*. Thirdly and laſtly, by a moſt *lamentable farwel in hell*: when the Lord ſhall ſay, (O my creature,) I made thee *glorious*, but thou haſt *ſpoyled* all thy glorie, and loſt my fauour: farewell my creature, I *the fountaine of liuing water*, I the *liuing God*, I thy *life and length of dayes*, thy *verie breath* muſt leaue thee; and come vnto thee as a *conſuming fire*, as a *roaring lyon*, heape vpon thee all torments in bodie and ſoule: Again, thou ſhalt ſay, Farewell *creator*, farewell *louing wife*, farewell *my children*, and all *my freinds*; farewell *my pleaſures, profits*, and all my *worldly luſts*: Alas, will none of you pitie mee? wilt thou, O Lord, looke on, and take no compaſſion? and will you my freinds, if with me, curſe me, and cry, A vengence on me? will you thus reward my loue vpon earth? If in heauen, will you crie with *father Abraham, Remember that you had your pleaſure, when many a Saint ſtarued at your doore*, and therefore iuſtly art thou tormented, and we moſt mercifully rewarded? you did vs much hurt in your pretended loue; and bleſſed be God you preuailed not in your will. Alas, is it ſo: why then, *O worme of conſcience*, doe thy worſt: *burne fire that can not be quenched*; I *gnaſh with my teeth* to ſee the proſperity of my freinds; & *blaſpheme God* with the reſt of my freinds here in hel: not as ſinning, for that we did in brauery vpon earth; to teare God in peices was our credit: but now we together ſee all to be our puniſhments; and we can take no ſweet ſolace in our companie, as we did vpon earth.

2. Particular knowledge.

3. Gods departure.

earth. Thus the wicked goe downe to hell, to ſee their ſinnes ſet in order before their conſciences, to their euerlaſting ſhame and confuſion, that could not ſee it vpon earth: the deuill hath lead them into the mids of hel, as the Prophet the Aramits that came to take him, into the mids of *Samaria*, whoſe eyes were opened, to let them then ſee how they were in the midds of their enimies, that meant to doe a miſchiefe vnto Gods meſſenger: ſo the deuill hath lead theſe men blindfoulded into the midds of hell, and there the Lord hath opened their eyes, to let them ſee what they haue done againſt himſelfe and all his Saints.

A briefe recapitulation.

The ſumme then of the words is thus much: *(theſe things)* that is, theſe ſinnes before mentioned: *(done)* that is committed: (and I *held my tongue)* that is, was mercifull in ſparing: *(and thou thoughteſt)* that is, framed me and my ſilence to thy owne conceit and liking: *(like thee)* that is, of the ſame mind; nay more then that, one altogether like thee; and that which is moſt ſhamefull, ſhould neuer alter my mind toward thee: *(but I wil reproue thee)* that is, moſt certainly I will plague thee: (and *ſet them*) that is, ſinne ſhall be brought vnto his own place: *(In order)*that is, make the booke of conſcience moſt euident that thou may read in it diſtinctly, without all confuſion, and haue it ſo fixed before thine eyes, that I will keep thee to thy reading, though thou would faine turne thine eyes another way. *(Before thee)*that is, in the eyes of thy conſcience, which ſhall be ſo vnlocked, that it ſhall be impoſſible for thee, euer to get them ſhut againe. And thus much of the words.

CHAP. III.

Concerning the diſpoſition and reaſons.

The logicall analyſis.

NOw I come vnto the reaſons contained in the words, and as I goe along with them, I ſhall raiſe my doctrines, and my vſes, which after reſolution is our imitation of Gods worke: And therefore I firſt enter the conſideration of the diſpoſition of the words: ſecondly, of the ſimple inuention:

the firſt, ſhewes how reaſons are ioyned together: the ſecond what they are aſunder. For the firſt; the bond that tyes them is twofold; generall, or ſpeciall: the generall bond is in this word *(but,)* all that goes before it, is called the *antecedent*, all that followes, the *conſequent*. The nature of the bond is, to ſet apart ſuch things as doe not diſagree in themſelues, but in reſpect of ſome third thing, vnto which they cannot both bee giuen; and this alone makes them diſagree. So in this place, the antecedent, which containes the mercie of God; and the conſequent, which containes Gods iuſtice, do agree in themſelues: for *mercie and iuſtice kiſſe each other:* and therefore the hypocrite hath ſet them at variance, that God muſt no longer bee mercifull, but iuſt in puniſhing him. Therefore in this bond are two things to be iudged: firſt, the truth of both parts: ſecondly, the diſtinction or diſagreement: Truth is required on both ſides; for falſifie the one ſide, and the other will not ſtand good; becauſe both of them make but vp one ioynt truth: from whence theſe obſeruations are truely gathered;

Partium veritas, partium diſcretio.

Obſer. 1. Firſt, that *that God is equally iuſt and mercifull*; hee that will haue his mercy, muſt be ſure that he falſifie not his iuſtice; for a breach of the one, makes a breach of them both.

Reaſon. 1. Becauſe they are *equall in God*, for they are indeed his verie beeing. Hence ariſeth an impoſſibilitie in God, to forgiue an offence againſt his iuſtice by his mercy, vntill a ſatisfaction of his iuſtice be made: for the Lord cannot denie himſelfe: indeed men may paſſe by offences committed againſt them, without ſatisfaction, becauſe their iuſtice is not their being, but a qualitie in it, and therefore the iniurie is leſſe: but in nature we ſee, that whatſoeuer makes againſt the beeing of it, cannot be indured, or any peace made with it: and therfore ſinne beeing againſt the very beeing of God, God can make no peace with man, vntill reconciliation bee made by Chriſt, that hath giuen a ful ſatisfaction to Gods iuſtice for the ſinnes of his children.

Reaſ. 2. Is the *manifeſtation of his glorie*; God will equally haue the glorie of them both: wicked men ſhould neuer glotifie God, except it were for his iuſtice. Indeede we graunt, that in regard of man, there is an inequalitie: for God may be ſaid to be more mercifull vnto them that are ſaued, then iuſt to them that are condemned: for of condemnation, the iuſt cauſe is in man; but of ſaluation, it is wholly from grace: yet in himſelfe they are both equall, and alſo by them he is equally glorified; ſeeing that nothing in God can receiue *augmentation or diminution.*

Reaſ. 3. Is to *leaue man without all excuſe*; for he ſhal haue no cauſe to complaine of his iuſtice aboue his mercy; but ſhall confeſſe, that the Lord is equall in all his doings.

Vſe. 1. For confutation of errour. 1. If God be equal in iuſtice and mercie, then no mercy to bee expected, but that which will ſtand with the iuſtice of God: therefore mercie in Chriſt muſt ſtand with the iuſtice of God: and Chriſt muſt bring in mercy by perfect fulfilling of the law. Chriſt is the cauſe of life and ſaluation; In *Adam, dying to die,* was neceſſarie vpon the tranſgreſſion (*els peraduenture we ſhall die, had been true*) therefore die we muſt, either in Chriſt, or in our ſelues; if in Chriſt, then by his death we are freed from that ſentence of the lawe, *In the day that thou eateſt thereof, thou ſhalt die the death*: being dead in Chriſt, we are iuſtified from the ſentence of condemnation. But yet there is an other more eſſentiall part of the lawe; and that is, *doe this, and thou ſhalt liue*: and God may as well free vs from *death* without *dying*, as bring vs to *life* without *doing.* We grant then, that the *paſſiue obedience* of Chriſt, hath taken away death; and this is legally done on Chriſts part, but moſt mercifully in regard of vs: if then no more but this righteouſneſſe were imputed, it would prooue of workes in regard of Chriſt, though of grace in regard of vs. So then, this mercie of our deliuerance from death, is equall with Gods iuſtice: Here is dying, in ſtead of dying; and ſo that part of the law, that is, *ſinne, and die*, is repaired, and fully anſwered: but as yet all *righteouſneſſe is not fulfilled*: for I am ſure, that this is a righteouſneſſe of the lawe, as well as the other, *doe this, and thou ſhalt liue*: and if this bee not done, then Chriſt hath not fulfilled the ſpeciall part of the righteouſnes of

Paſſiue obedience might free from death; but actiue brings life.

of the law for vs: *To doe, and liue*, was our debt vnto God; and therefore Chriſt our ſuretie muſt fulfill it for vs. And this wil prooue a wonderfull mercy to miſerable man, that hath Chriſt to pay his debts, and beſtowe the whole purchaſe of life and ſaluation vpon him: It is a falſe dreame, to think that *non peccator*, and *iuſtus*, a iuſt man, and no ſinner, are equipollent tearmes: For, *non peccator*, is a contradiction to *peccator*; but *iuſtus* is an oppoſite habite, and in act an aduerſe to a ſinner: and ſo the arguments differ. Adam by creation was a iuſt man in *habite*, but not in *act*, and according to that which the Lord required; and ſo death beeing taken away, we are in the way to iuſtification, but not actually iuſt, vntill actually the law be performed, in our ſelues, or another: And becauſe the point is in controuerſie, the reaſons to eſtabliſh this truth may be theſe.

Arg. 1. That which is the perfect righteouſneſſe of the lawe, is both *actiue* and *paſſiue:* but that whereby we are iuſtified, is of this nature: For I demaund, by what rule of righteouſneſſe is life and ſaluation conuaied vnto vs? If they ſay, by *faith*; then I demaund, what is that righteouſneſſe of *faith?* is it the verie τὸ πιστεύειν? then aſſuredly it excludes both the righteouſneſſe of Chriſt, and that of the law; and yet faith is ſaid, to eſtabliſh both. If it be the righteouſneſſe of Chriſt, then I demaund, is not that morall? if morall, then either perfect or imperfect; if perfect, then actiue and paſſiue: That we apprehend Chriſts righteouſneſſe, that is of grace, but that Chriſt hath it for vs, that is of the law.

Lex regula omnis iuſtitiæ.

The ſecond *Argument* againſt this opinion, may be this; That which Chriſt did as a *Mediator*, was not onely for himſelfe, but for vs, and for vs more *principally* then himſelfe; but all that Chriſt did, were the actions of a Mediatour; his *humane nature* had no ſubſiſtence but by the diuine; and euery action beeing *in ſuppoſito*, was of him as a Mediatour; and therfore for vs; and ſo both *actiue* and *paſſiue obedience* were for vs. But they will ſay, his actiue obedience did fit him for our *Mediatorſhip*. To this I anſwer; if his actiue obedience, be the obedience of a Mediator, then in his whole latitude it was for

Chriſt did all as a mediator, for thoſe that haue need of a mediator.

vs: and as ſoon as he was born he was fit to redeeme: & ſo neuer an action, but it was for vs. If then theſe actions of fitting, bee properly the actions of a Mediator, then they *tautologiſe* & ſpeak no ſenſe: for ſo that *fitting*, was nothing but *redeeming:* for I am ſure, euery action of our Mediatour, is to redeeme; and to redeeme, is to ſeeke thoſe that were loſt: and ſo his actiue obedience was for thoſe which were loſt: and if that, then had we neede of all Chriſts obedience.

He fulfilled the ceremoniall law both actiuely and paſſiuely for others. *ergo:* the moral.

Argum. 3. Chriſt fulfilled all righteouſnes, *morall, ceremoniall.* The ceremoniall was not fulfilled by paſſiue obedience, but alſo by actiue: if the ceremoniall required both, then much more the morall: Deut. 4. 1. Sam. 22. Hoſ. *6. 6. mercie* more then *ſacrifice*, and knowledge more then burnt offerings: and this in both was done for others: he was *circumciſed* for others, for he was without ſinne; and therefore in Chriſt to ſignifie any pollution, circumciſion had no vſe: ſo was he *baptized*, but it was not for the waſhing away of his owne filthines, but ours. The reaſons why he muſt keepe the law for others are theſe: 1. becauſe *perfect obedience* depended on him for the *performer.* 2. both the law *morall* and *ceremoniall* acknowledge him for Mediator; for ſeeing it was impoſſible to be fulfilled of vs, it was poſſible vnto him. 3. becauſe he did eſtabliſh and fulfill both. 4. he alone is the bond of both: ſeeing then he performed actiue obedience to the Ceremoniall law, and that not for himſelfe but for vs, the like muſt be confeſſed of the morall, eſpecially the ceremoniall law beeing but an *appendix* and *addition* to the morall.

Againſt reaſon that death ſhould cauſe life.

Argum. 4. *Chriſts death* could not *bring life:* becauſe no death can be the cauſe of life, ſeeing they are contraries. *Fire* cannot cauſe *cold*, neither *water heat*; *blindnes* cannot cauſe *ſight*, neither *ſight blindnes. Chriſts death to take away death*, is good reaſon; but to cauſe life, is againſt all reaſon. This is very agreeable with the *Scriptures & reaſon*, that as Chriſts death doth free vs from death; ſo Chriſts life doth bring vs vnto life: *He died for our ſinnes, and roſe againe for our iuſtification:* Dan. 9. 24. *the ſlaying of the Meſſias*, brings in the *expiation of ſinne*; and his liuing againe, brings *euerlaſting righteouſneſſe.*

Sinne brought in death, therefore righteouſnes muſt bring in life: for if death ſhould bring in life, then life ſhould be the *reward of ſinne:* for I am ſure that the Scriptures affirme that death is the reward of ſinne, and the reward of ſinne, can neuer be the cauſe of life. What hath a *ſchoole-boy* deſerued when his maſter hath whipped him? ſo what haue we deſerued in Chriſt, when we are onely puniſhed in him. Sinne and the reward of ſinne, haue no agreement with life. Therefore it is true that the expiation of ſinne, is wrought by Chriſts paſſiue obedience, and life by his actiue.

Types prooue both actiue and paſſiue obedience to bee found in Chriſt.

Argum. 5. All *types*, whereof Chriſt is the truth, point at this aſſertion: firſt, in the *couenant of grace*, there was the *Arke* and the *Table*, Exod.24.7. in the *Arke was the booke of the law*, and ſo the booke of the lawe went with the couenant, and was to be found in Chriſt for vs. Exod.25.22. the *Mercie-ſeat was betweene the two Cherubims*, and theſe were vpon the Arke of the Teſtament: Mal.3.1. therefore no ſeat of mercie, without the Arke of the Teſtament. The *paſcall lambe* muſt be without ſpot, *eaten with ſweete bread, and ſowre hearbs*; both muſt be in Chriſt, therefore not onely the ſoure hearbs of his death and paſſion, but the ſweet bread of his righteouſneſſe. *Vrim* and *Thummim* muſt be on the *Prieſts breaſt when he carries the peoples iudgement before God*; and this muſt be had beſide *blood*; therefore righteouſnes beſide paſſion.

Ar.6. From ſimilitudes familiarly applied in the Scriptures, whoſe end & purpoſe are to prooue this. Firſt, the *wiues debt* is made the husbands: and we beeing married vnto Chriſt, the debt that we owe God by our creation, muſt be payed before he will admit of vs: now that debt was, *Do, and liue:* and this Chriſt hath done, and ſo we ſhall liue. Secondly, *Chriſt is the head of his Church:* and therefore muſt he giue vnto his members, *life, motion*, and *all things needfull.* Thirdly, the *ſuretie* muſt pay and diſcharge the whole debt of him for whome he is bound; all of vs are bankerupts, and ſtand in neede to haue a great debt diſcharged for vs, and likewiſe a new ſtocke purchaſed. To conclude, it is fooliſh to make ſuch a diſtinction as this, ſeeing all the actions of our Mediator, are as wel actiue as paſſiue: his *life is not taken from him*, *but he laies it downe willingly:* and euen from his *conception*, his *humanitie* being aſſiſted by his *deity*, which could not ſuffer, turned all Chriſts ſufferings into actions. I haue bin drawne to inlarge my ſelfe in this point, for we can not giue too much to Chriſt: and ſurely we haue giuen no more then the iuſtice of God required. And here by the way, I would haue a common ſpeech amended, *That one droppe of blood was ſufficient for the whole world*: Alas, then why did God in iuſtice draw from Chriſt more then neede? My doctrine is moſt firme and ſure, that God is equall in iuſtice and mercie: ſee but the proportion, *man finite, ſinned finitely*; but *finite ſinnes*, beeing againſt *infinite God*, did violate *infinite iuſtice*, and ſo an *infinite violation: Chriſt* as man, ſuffered *finitely:* but *finite paſſions* were from a Mediator that is infinite, and ſo were of an infinite merit: *finite ſinnes*, *finite paſſions: infinite iuſtice, infinite merits.*

2. *Vſe* is, to reprehend the fond dreames of the world, that when the Miniſter inquires how they meane to be ſaued, they will anſwer, by their good meanings. Why? but is not God offended by your ſinnes? Yes: but he will haue mercie: for he is a good God, and meanes to damne none. Alas, theſe damne themſelues, while they thus damne Gods iuſtice: for to tell them of Chriſt, to make iuſtice and mercie meete, is but to tell them an idle tale: and therefore they will haue all by their good meanings, and Gods mercies: but except their meanings will anſwer Gods iuſtice, they are ſure to goe to hell for all this vaine perſwaſion of mercie.

3. *Vſe, correction of a ſecret fault in Gods Iſrael*, that preſume too much of Gods mercie, and are ouer much indulgent to themſelues. Gal. 4. *He is an enemie that telleth* vs an vntoothſome truth: much lingring and liſtening after the voice of the charmer, ſtoppes the eare: and *flatterie neuer wants welcome, while ſelfe-loue is at home:* this hath more of the ſerpent to beguile, then we to beware. It is not the *Temple of the Lord, for the Lord is iuſt in the middeſt of it:* Zeph. 3. it is not, *we are his people*, or any vaine title that can make vp the breaches betwixt God and our ſoules: the iuſtice of God is no trifling matter,

his eyes cannot be bleered with our ſmall gifts, nothing can doe it, but the pretious blood of Chriſt Ieſus, which is God and man, that ſo both God and man might be brought together: therefore be ſure that as the Lord will doe no iniquitie, ſo he wil haue vs to doe no iniquitie. If we commit our ſinnes in the night, or vnder any pretence, or falſe couerings, be ſure the Lord will bring his iudgement to light euery morning, and therefore let vs be aſhamed of ſinning.

2. *Generall vſe,* is inſtruction, branched into two ſpecialls. Firſt, an *admonition* to the wicked, that they looke vnto themſelues: for Gods much ſilence, and their many ſinnes, will fill vp a great meaſure of wrath, which the Lord in his iuſtice muſt needes powre vpon them. The ſecond ſpeciall vſe, is a *direction* of a Chriſtian, to carrie himſelfe before God as a *ſonne* and a *ſeruant*, becauſe God is equally a *father* and a *maſter*: a father of compaſſion, but a maſter that will haue his owne. Therefore let God haue the feare and the honour, both of his iuſtice and mercie.

3. *Generall vſe* is conſolation, which hath two branches: Firſt, in aduerſitie: Is God equall in iuſtice and mercie? then *fret not at the proſperitie of the wicked*, or be caſt downe for the aduerſitie that they bring vpon thee: for God is iuſt, & therefore will hee reuenge thy cauſe, and bring all the wicked to nought. Secondly, in proſperitie, *take heed of pride*; for as Iam. 1.9, 10. counſelleth, that the *poore brother of low degree muſt reioyce that hee is exalted:* ſo likewiſe, *the rich brother* (which is exalted) *in this, that he is made lowe,* as well by Gods iuſtice, as exalted by his mercie; otherwiſe *ſhall he periſh as the graſſe & flower of the field:* ſo that the beſt conſolation in proſperitie is humilitie; becauſe thereby our hearts are kept from forgetting Gods iuſtice, and making him all mercy.

Obſerv. 2. It is moſt certaine *that the Lord will reprooue ſin,* for it is a neceſſarie truth: I am ſilent, but moſt ſurely I wil reprooue. *Reaſons.* Firſt, Gods nature which is truth it ſelfe: and therefore *ſhall God ſay, and not doe?* aſſuredly, the one ſhal prooue as good as the other: looke then to thy ſelfe that ſinneſt ſecurely. Secondly, the nature of ſinne, which cannot be

Gods nature.

Nature of ſin.

Good of church and common-wealth.

be without puniſhment: *for the ſoule that ſinnes ſhall die.* Thirdly, the good of the *Church and common wealth*, which could not ſtand without Gods reproouing: for except God did cut off and reſtraine offenders by his iuſtice, we ſhould haue men liue together worſe then bruit beaſts, *lyons, wolues*, and *tygers.* And in the Church, they would become deuills incarnate, to make hauocke of Gods people: if God had not mette with *Hammon*, what had become of poore *Mordecay*, and of all *Iſrael?*

Vſe 1. *for reprehenſion.* 1. Confutation of the wicked, which ſay, *Tuſh God ſees not*, he cares not for our doings; he is ſilent, and therefore like vs; *all things goe alike*, we ſuffer no change: *all is peace*, let the miniſter threaten what he will: But be you ſure that thus forget God, that he will reprooue, and *teare you in peices*, that others may conſider it, and be afraid. The 2. vſe is correction of Gods children, that they dally not with the leaſt ſinne, neither put off their repentance for an houre; for be ſure, that the Lord will reproouc, and that ſuddenly: this then muſt make vs looke for our maſters comming.

Vſe 2. *for inſtruction.* Firſt, it is an admonition to the wicked, that they breake off their ſinnefull wayes againſt the Lord: for as ſure as they liue, *the Lord is comming with his angels in a flaming fire, to render vengeance to all that know not God, nor obey the Goſpel of our Lord Ieſus*, 2. Theſſ. 1. 8. if want of obedience will doe this, what ſhall become of their rebellions? for the former they ſhall be *puniſhed from the preſence of God, the holy angels and all Saints, with fire that cannot bee extinguiſhed:* therefore this added ſhall kindle a fire to burne to the very bottome of hell. Secondly, a direction to Gods children, that they alwaies prepare for the comming of the Iudge to iudgement.

Vſe 3. *for conſolation.* Firſt, to all that are afflicted, that the Lord will not forget their troubles, and let their enemies goe vnreproouecd. Secondly, to all that are at eaſe in Sion, and yet can mourne *for the afflictions of Ioſeph:* a ſure teſtimonie of their conſolation with Ioſeph; when the King of Kings ſhall come to looſe him, and reproouc euen kings for his ſake, *Touch not* *mine Anointed, nor doe my Prophets no harme.* Therefore as they haue bin touched and harmed, ſo God will touch the wicked, and vexe them in his ſore diſpleaſure.

Obſerv. 3. from the diſtinction of the parts. The Lord hath the daies of his *viſitations:* there is a *day of his ſilence*, and there is *a day of his iuſtice:* and the Lord will not breake his daies with the righteous and ſinners vpon earth: for the day of mercie, man hath a bond from God, but for the day of paying vengeance, the Lord hath mans bond: man cares not how often God forfeit his bond of mercie, for he would willingly haue God to be in his debt for euer: yet the Lord is not ſo negligent in the requiring of the forfeit of his bond of iuſtice: and therefore hauing alreadie diſcharged his bond of mercie, it will be high time to looke vnto man that he anſwer him for his iuſtice; eſpecially ſeeing the wicked for Gods ſilence haue not broken forth with Dauid, and ſaid, *What ſhall we giue vnto the Lord for all his benefits?* nor as yet vpon conditions performed, are able to ſay, *We haue taken the cuppe of ſaluation, and called vpon our good God:* nay, as yet we haue not ſo much as reſolued to doe it: So that the Lord may moſt iuſtly breake ſilence, and after the expiration of their daies of peace, vexe them in his ſore diſpleaſure.

Reaſons. 1. from the nature of time. The Lord is before and after all times, yet in his works he hath reuealed himſelfe to performe all actions in time: and he hath appointed euery thing his certen time, (*Eccles.* 3.) that ſo euery worke of God might be ſeene diſtinctly. The Lord hath a time for his ſilence, and a time for his iuſtice, that ſo the mercies which he ſhewes vnto the ſonnes of men, and the iudgements which he brings vpon them, might be ſeene diſtinctly, and he praiſed for them both.

From time appointed of God for all purpoſes.

2. *Reaſ. Loue vnto his creatures.* First, to ſhew his generall goodnes: ſecondly, to mooue him to repentance and thankefulnes, for his patience and long ſuffering.

Loue to his creature.

3. *Reaſ. To leaue man without all excuſe:* ſeeing God hath laboured by mercies to allure, and iudgements to terrifie; ſo that when his laſt doome ſhall come, the Lord ſhall ſay, What

To leaue man without excuſe.

are become of all my mercies? and why was thou not reclaimed by my foretelling thee of iudgements? therefore *goe thou accurſed wretch into hell fire*, where thou ſhalt neuer haue again the time of my ſilence.

Mal.3.14. 1. *Vſe*, reprehenſion: either confutation of all thoſe that cry, *It is in vaine to ſerue the Lord: and what pleaſure haue wee that we haue bowed our ſelues before him?* ſurely you are blind that cannot ſee, what large dayes the Lord hath giuen you here vpon earth; and what long ſilence hath paſſed betwixt him & you: nay he hath not onely beene ſilent, but alſo he hath been bountifull vnto you in many a temporall bleſſing, euen aboue his owne Saints. Second *vſe* vnder this head, is correction of the haſtie deſires of Gods children, firſt, to haue iudgment on their enemies, and ſecondly to haue ſpeedy diſpatch of affliction in themſelues. Thus they haſten the time of the mercie and iuſtice of the Lord. Know therefore that God will haue his times completly ended, and it is your duty to ſtay his leaſure: *for he that beleeues, will not make haſt.*

2. *Vſe* is inſtruction: firſt an admonition to all the wicked, that they harden not their hearts, denie not Gods call, but liſten vnto him, leaſt they call when he will not heare them. For your time is to day, but Gods time is his will and pleaſure in ſilence & reproofe: your time is preſent, for time paſt is not called again with had I wiſt, and the time to come is in Gods diſpoſing. 2. Branch is a direction to the godly, that they make vſe of all times: for the Lord would haue them exact in the computation of the yeares of his mercie and iuſtice: yea, and of ſeaſons in theſe times: for he complaines for the want of it, Iſa. 1. *The oxe knowes his owner, the aſſe his maſters cribbe:* theſe know their maſters, and the times wherein they refreſh them: *the ſwallow and the crane their appointed times:* therefore let it not be ſaide of Gods Iſrael, that they know not him which doth all for them. God is pleaſed to call them his people, and what greater ſhame then this, my people haue not knowne me?

3. *Vſe* is conſolation: firſt, for tribulation. Is this the day of Gods affliction? then happie is my eſtate, for the time of deli-

uerance is approching: therfore in this Pſalme, v.15. *Call vpon me in the day of trouble, and I will deliuer thee: mourning may reſt for a night, but ioy comes in the morning.* Secondly, for the day of proſperitie, to haue a heart as ioyfull and glad, to thinke of his affliction, as then to puffe vp himſelfe with his preſent eſtate. *Dauid* hath more ioy of heart, that Gods countenance is lifted vpon him, then becauſe his *corne, wine* and *oyle* are increaſed. *Moſes* can take more ioy to be a partaker with Gods people, then in the *inioying of all the ſinnefull pleaſures of Egypt for a ſeaſon.* Pſalm.4. Heb.11.

Obſerv. 4. from the order. Silence goes before Gods reproofe; as a ſilent ayre before a fearefull tempeſt. The Lord ſpared the old world a long time, before he drowned it: he ſuffered *Sodome* and *Gomorrha* to burne a long time in luſts, before he burnt them with fire and brimſtone from heauen.

Reaſons. 1. That iuſt cauſe may be giuen for all the wrath of God that falleth vpon the wicked. 2. *Reaſon*, becauſe the ſinne of man cannot be but in that which God hath made good, no more then blindnes can be any where, but in the eie which had power to ſee: now ſight is before blindnes, good before euill; and therefore Gods ſilence, before his iuſtice; becauſe iuſtice will not reprooue before man haue ſinned. 3. *Reaſon* is, becauſe a meaſure of ſinne is to be made vp, Gen.15. before God can iudge; and therefore the Lord will be ſilent vnto that time, that then he may anſwer them with a like meaſure of iudgement. Iuſt puniſhment. Good before euill. Meaſure of ſinne.

1. *Vſe*, is reprehenſion: which ſerues firſt for the confutation of the vngodly, which thinke that God is forgetfull of his anger: but let them know, that method is the very rule of memorie, and God keeping ſo cloſe to an *exact* method, can not by long ſilence, forget what he hath to doe. Indeede we ſay, old things are out of date; and long ſilence makes contentious matters ceaſe: but the Lord is the ſame to day he was when he began the world: and *Cains* ſinne is as freſh in his memorie, as the ſinne that is committed this day. 2. *Vſe*, is correction of Gods children, that can no ſooner heare the faults of their brethren, but preſently they ſpeake of them: this

is no good method, they ought to haue pauſed on the matter by ſilence, and after haue reprooued when time would haue ſerued.

2. *Vſe* is inſtruction. 1. An admonition to the vngodly, that thinke God hath no good method, but doth euery thing confuſedly. Indeede they iudge as they thinke, and as they liue: for their thoughts are moſt confuſed, and their liues diſordered, and ſo they thinke of God. But yet let them know, that although they make no good vſe of his ſilence before his iuſtice, yet God himſelfe will make ſingular vſe of it, euen by their owne teſtimonie, when they ſhall confeſſe Gods equall doing. 2. Direction to the godly, that they ſee how God goes a long in his gouernment of the world: and in all his iudgements, praiſe him for his former mercies.

Vſe 3. for conſolation. Firſt, in trouble; hence wee learne that the Lord keeping an exact method, will diſpatch all things moſt quickly: for order makes things goe on apace, therefore affliction muſt goe on apace toward conſolation. Secondly, in proſperitie, to ſee how they goe on along to Gods tryalls, and therefore eaſe themſelues with reſting vpon God. And this may be obſerued from the generall bond.

The *ſpeciall* bonds follow; and firſt of the antecedent, wherin there lies two bonds, one of inference; and a ſecond of coupling together: The bond of inference, teacheth vs what manner of concluſions wicked men vſe to make out of Gods owne premiſes. Let vs therefore eie that bond which is contained in that word *therefore*, binding together Gods ſilence, and mans thoughts.

Doctrines from the concluſion.

Doctr. 1. Wicked men out of the beſt premiſſes, drawe the worſt concluſions: ſilence a ſingular argument to perſwade vnto obedience; for who will abuſe a louing friend? yet we ſee what the wicked hypocrite concludes from Gods ſilence; to thinke that God is like vnto him; a patrone of euill courſes, and one that muſt needs fauour an hypocrite, becauſe of his profeſſion.

Peruerſe iudgement.

Reaſons. 1. Becauſe they are men of *peruerſe iudgement*, and therefore euery wicked man concludes contrarie to the premiſſes. If Gods iudgements be the premiſſes, he wil conclude all is peace: if *ſilence*, he will conclude there is no wrath.

Reaſ. 2. Want of *conſcience:* for oftentimes the *propoſition* ſhall goe currant with them, but the *aſſumption* they may not indure: for that is ſpeciall application. As for example: no *drunkard*, *whoremaſter*, or *vncleane perſon*, ſhall come in heauen, that ſhall be graunted: but thou art one of theſe, that muſt be denied; and therefore the concluſion ſhall neuer follow. Or thus; Gods ſilence ought to lead euery man to repentance, that ſhall be confeſſed; but come to the application, and becauſe it is good, he will be content to take that; but yet the ende ſhall not be attended: and therefore ſhall it neuer lead him to repentance. Hence the aſſumption is called *συνείδησις, conſcience:* becauſe it is an applying facultie in man; which a wicked man wanting, muſt needes miſapplie, & therfore we ſhall haue no good concluſions from him.

No conſcience.

συντήρεσις.
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3. *Reaſon*, is from the concluſion it ſelfe, which is called *συμπέρασμα*, a perfecting, or knitting vp of a thing together: now wicked men make broken concluſions; they will not gather vp all together: and therefore no maruell, if they doe amiſſe in good premiſſes.

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4. *Reaſon* is this: wicked men haue gotten alreadie vnto themſelues ſuch concluſions, and they hold them ſo ſtrongly, that nothing ſhall ouerthrowe them. It is vaine to bring Gods iudgments to terrifie them: for they haue alreadie made theſe concluſions, *That death ſhall not come neere their habitation: they haue made a league with death, and a compact with hell,* as the Prophet ſaies, and therefore deſtruction ſhall not come neere them. Againe, ſpeake of the mercies of God to allure them to repentance, and it ſhall not profit: for they haue alreadie determined, that they will not ſerue God at ſuch a rate: Iob. 21. *Their ſeede is eſtabliſhed, their houſes are peaceable, their bullocke caſteth not her calfe, their children daunce for ioy, and they take the tabret and harpe, and reioyce in the ſound of the organs:* Thus they ſpend their dayes in wealth. But where is the concluſion of worſhipping God? alas, they ſay, *let God depart*

Their own concluſions defended.

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from vs: who is the Almighty that we ſhould ſerue him? what profit if we pray? well, we haue reſolued that we will not ſo much as deſire the knowledge of his wayes.

Vſe 1. *for reprehenſion.* Firſt confutation of the profane, that bragge ſo much of their knowledge, they cannot for their liues make a true *Syllogiſme*; all that they thinke, ſpeake, or do, are meere *paralogiſmes*, and *dangerous fallacies.* Secondly, for correction of the godly; which often thinke wicked men may be followed for their learning: take heed of them, for though they may lay downe ſome generall truthes, yet their concluſions are dangerous, and full of poyſon.

Vſe 2. *for inſtruction.* Firſt, an admonition to the wicked, that they labour to denie their owne wiſedome, and be more carefull of their concluſions, leaſt they lay a *trappe*, and a *nette* to catch themſelues withall. Secondly, a direction to Gods children, that as much as lies in them, they labour to ſee both premiſes, and concluſion out of Gods word. Indeed it is true that laying downe a generall propoſition; as whoſoeuer beleeues ſhall be ſaued; and then out of this he may aſſume, but I beleeue, and therefore moſt certenly conclude, that he ſhall be ſaued: yet let me put in a caution, that his aſſumption bee not out of himſelfe, but from the teſtimonie of Gods ſpirit: neither the concluſion of his owne confidence, but that hee laies all vpon Chriſt. Indeed aske the world, *doe you beleeue? and meane you to be ſaued?* yes, or elſe God forbid, I ſhould be a wretch if I ſhould not beleeue God: and I am ſure that God neuer made me to damne me: but neuer had you any *doubtings?* doubtings! why ſhould I doubt? God forbid that I ſhould be ſo forlone and forſaken of reaſon, as once to doubt of Gods promiſes: but can you tell me when *you began to beleeue*? I neuer was without beleeue ſince I was borne: but I pray you tel me, *haue you any combates betweene the Spirit and the fleſh?* alas, what purpoſe ſhould you aske me this? I haue liued a peaceable life all my daies, and I thanke God, I am at peace with *God, my ſelfe*, and *all the world.* Theſe bee *Iobs wild horſes* prepared for the battell: Theſe cannot be *made afraid* as though *they were graſhoppers*: they dare goe foorth to meete *the deuill*

None ſo bold as the wicked in concluding peace with God *with all his harneſſe:* theſe *mocke at feare*, and *are not afraid:* theſe will not turn *their backs from the gliſtering of any ſword:* though the *quiuer rattle againſt them*, the *glittering ſpeare*, and the *ſheild*; yet they can *ſwallowe the ground for their fierceneſſe and rage:* and beleeue not that it is the *noyſe of any trumpet that cals to iudgement:* therefore their ſound is *ha, ha, they ſmell the battel a farre off*, and they neuer regard the *noyſe of the Captaines of the Lord, and the ſhouting of the mighty angels*, with their approach attending vpon God: neither ſhall they ſtagger at the thunders and the appearance of flaming fire, when the Lord ſhall come to *render vengeance on euery one that knowes him not, or hath not obeyed his holy Goſpel.* Theſe are like the *giants of Gath*, they haue *fingers* and *thumbes* enough they wil not looſe it for the catch: but alas, poore creatures, I feare theſe *Gyants* of Gath, will prooue *poore Adonizabeſech*, that wants both fingers and thumbes to feed withall, and therefore ſhall they periſh as he did for want of apprehending the foode of their ſoules Chriſt Ieſus: therefore let all our propoſitions be out of Gods word, nothing from our ſelues.

Vſe 3. for conſolation. Firſt, for wel-doing: when our hearts will tell vs, we haue bin affected as well with mercie as iudgement to ſerue the Lord, and that all our care was the keeping of a good conſcience. Secondly, in regard of trouble, whether it come for weldoing as a triall, or for euill as a correction: and that is to drawe good out of all, cleane contrarie to the wicked, which conclude all in verie ill forme, and contrarie to the mind of God: for thereby ſhall wee come to that bleſſed comfort, which is laid downe, Rom. 8. 28: *all things worke together for the beſt of them that loue God:* which wee may prooue beſt by our concluſions.

Obſer. 2. It is the nature of a wicked man to make vnknown concluſions, for ſurely a wicked hypocrit wil denie this concluſion: Did I euer make God like my ſelfe? I knowe his ordinances, and am well ſeen in his ſtatutes; therefore ſuch matters are farre remooued from my thoughts. But the concluſion is made and pronounced by the ſpirit of truth, and therefore is no lie: they haue made it, but the Lord muſt inferre it,

Wicked men do more then they directly thinke, and yet in truth they think as much as they doe.

their liues,and practiſe haue ſet to their ſeales,& it is as good in lawe before God, as if they had thought it: for the Lord knowes, they were not aſleepe, when they hated to be reformed, and caſt his lawes behind their backes:they did this willingly: and yet as willingly would they ſeeme to haue on their backes Gods apparell: they would cloth themſelues with an outward profeſſion: they would haue his law at their fingers ends, declare his ordinances, and take his couenant into their mouthes. The deuill will ſpeake as well as they, Acts 16.17. *Theſe are the ſeruants of the moſt high God, which ſhewe vnto vs the way of ſaluation*: neither was this conſtrained; for ſhee did it many dayes: ſurely for this ende, that Paul might take notice, that by her confeſſion,ſhe was as good a profeſſor,as the beſt that followed Paul:yet his ſpirit was able to ſee the impoſture and deceit of Sathan, and therefore grieued for her, hee turnes about, and bids the vncleane ſpirit be gone: So theſe perſons, they crie *the temple of the Lord*, they haue a faire crie; but alas, it is that they might liue in the church, as the deuill liued in the woman: yet aſſure themſelues, that as the deuill by this confeſſion made a concluſion directly againſt himſelfe; ſo theſe men by theſe faire words make an vnknown concluſion, and for the ſame ſhall be caſt out of Gods Church, and packt to hell, with all thoſe vncleane ſpirits, which for their aduantage can open their mouthes and ſpeake like the bleſſed angels. The *Indians* could iudge the *Spanyards* and prieſts in their army, by their liues: when they were readie to hang them, and put them to death, then muſt the prieſt ſtand out to catechize them, and ſhew them the way to heauen: but theſe poore *Indians* were able to ioyne a better concluſion to all their premiſſes then going to heauen: for hauing asked, what maſter they themſelues ſerued,and whither they meant to go? anſwer beeing made, they meant all of them to go to heauen, and there ſhould be their reſting place after this life: preſently they bid the prieſt ſpend no more words in vaine: for ſuch ſeruants, could haue no good maſters:and if they meant to go to heauen, then they would go to hell: good iudgement from the practiſe of theſe Prieſts and Spanyards:all their faire ſhew

The Indians would none of the Popes Catechiſme,becauſe they ſaw the Prieſts liues demonſtrate nothing but cruelty.

of godlines,made concluſions againſt themſelues,to wit, that it was impoſſible that a good God would euer acknowledge them,or that any place of bliſſe ſhould be their reſting place: and therefore beſt for them to goe the cleane contrarie way, euen to hell it ſelfe, then haue ſuch companions to be with them in heauen.

Ignorance.

Reaſ. 1. Blindnes of minde, which ſees no further then the preſent propoſitions. Euery man will ſay, that a *drunkard, whoremaſter, vncleane perſon,* ſhall neuer inherit the kingdome of heauen; the word of God is plaine for it,and they yeild to the truth. Againe,come to the aſſumption,and tell them; You are of the number of theſe perſons, you know it your ſelfe, and all your neighbours can teſtifie with you this preſent truth; he will yeild vp that too: but the concluſion that followes moſt neceſſarily, he will not ſee: but defie all them that ſhall bring it, and ſay he ſhall be damned. Great blindneſſe, that will not graunt a conſequent, as neceſſarie as burning to the fire; would not the world count him a very ignorant perſon, that ſhould ſay here is fire, but I make queſtion whether it can burne. Well foole,the beſt argument for thee is,put thy finger into the fire, and ſee if thou can feele it: So theſe men will yeild vp all, but that which is as neceſſarie as the reſt,ſhall not onely be called into queſtion,but denied with an execration of all that bring it. Therefore no reſolution vntill God come,and ſay,Into hell fire; and then ſhall they feele the concluſion of their waies.

Multitudes of luſts which make diſtraction of the mind.

Reaſ. 2. is the *diuerſitie of luſts,* that leads them about,and alwaies vnto it ſelfe; nothing muſt conclude that pleaſeth not his luſts: 2. Theſſ. 3. 7. *Which women are euer learning, and are neuer able to come to the knowledge of the truth:* the reaſon is in the verſe before, becauſe they are *ſimple women laden with ſinnes, and lead with diuers luſts.*

Diſorder of life.

Reaſ. 3. is *want of all good method in their liuing:* for he that keepes no order in his actions, can neuer be able to bring any thing to good paſſe;and it makes ſuch a confuſion in his head, that he cannot tell what will be the iſſue of his daies worke. For we ſee men when they are confounded in their way,ſtand ſtill, and fourtie to one, they preſently get into the wrong, and ſo looſe their iourney: for as the *going fire*, when once it hath dazeled the eyes, is in daunger to lead a man into ſome pit or other; ſo fares it with wicked men, when they haue confounded themſelues in ſinne, they know not what to doe, but runne about like madde men: ſo that now the deuill hauing gotten them into his *mill*, and dealt with them as men vſually doe with *mill-horſes*, to put out their eyes, that ſo they may ſerue their turnes the better: ſo the deuill blindes the wicked, after that, driues them about by their luſts: and alas, when know they, how ſoone they may daſh out their braines againſt ſome poſt or other. They that walke in their ſleepe, are in dãger to wrong themſelues, or others; yet awaked, mourne moſt bitterly: ſo theſe perſons ſhall doe when they come in hell. *Ignis fatuus.*

1. *Vſe* reprehenſion. 1. Confutation of the wicked, which condemne Gods Miniſters for beeing too raſh in their concluſions; *Who made you iudges of your brethren? where is your charitie, that cenſure men ſo ſeuerely?* we heare nothing but *damnation*, and all is *iudgement*: you make men goe out of their wits: therefore we will heare you no more. Alas, poore wretches, let the premiſſes alone, and you ſhall heare nothing of the concluſion; but in this you condemne your ſelues; for if you were not guiltie, neither galled alreadie, theſe concluſions would neuer trouble you: for without premiſſes, no concluſions are made: therefore I pray you rather examine the premiſſes, then the concluſion: and as you find the premiſſes, ſo iudge of the concluſion. 2. *Vſe* correction of the godly, that are like Peter vnto Chriſt, *Maſter, Maſter, ſpare thy ſelfe:* be not ſo haſtie in going vp to *Ieruſalem:* ſo oftentimes good Chriſtians tell the Miniſter, it is good to keepe in ſome concluſions: but they muſt be anſwered, I will not leaue a concluſion vnvttered, that the premiſſes of Gods truth would haue concluded. I would ye were more wiſe in other matters, for I ſee by daily experience, that you are vrging good Miniſters to make concluſions, when they haue no premiſſes for it. Concealing of Gods truth is good, when there is no ground

out of the text to vtter it; but he that ſpeakes from the premiſſes of his text, ſhall be able to iuſtifie himſelfe, & conuince all gainſayers.

2. *Vſe* is inſtruction: 1. an admonition to the wicked, to let them vnderſtand their miſerable eſtate, how vnreaſonably they deale with their owne ſoules, that will make inquirie for the truths, as farre as the *concluſion*, but then giue ouer. Alas, there lies all the danger: for it is the termination and winding vp of the matter: and therefore they ſee not that good which followes from good premiſſes, neither can they auoide that euill which followes from the contrarie. 2. A direction to the godly, to deale ſincerely with their ſoules, and make good application of all Gods premiſſes.

3. *Vſe* is conſolation, firſt for well-doing: when thy ſoule tells thee that thou haſt as great a care to ſerue him in thy doings, as in reading of his word; that is, to applie all to thy ſelfe that thou finds in Gods word, and make ſome good concluſion out of it: for ſo ſhalt thou make the word *ſweeter then the honie or the honie combe:* ſecondly, art thou in trouble, happie man, for thou art vnder one of *Luthers beſt ſchoolemaſters:* for he hath but three, *affliction*, *meditation*, *prayer:* the firſt helpes to meditation, and both of them ſtirre vp vnto prayer: and therefore muſt thou needes take both large and profitable leſſons, out of which thou ſhalt gather ſuch concluſions, that thou maieſt fill thy ſoule with a world of comfort: and theſe two from the concluſion it ſelfe, the reſt ariſeth out of his argument: firſt ioyntly out of ſinne and ſilence.

Obſer. 3. Wicked men are exceeding wiſe to deceiue themſelues: for the argument here drawne forth to inferre his concluſion, is neither Gods ſilence alone, for then ſhould there be no force in the argument; neither their ſinnes alone, for then ſhould it be blaſphemous; but put them both together, and then it will make a braue ſhew, *I ſinne*, and *God is ſilent*, therefore God is like vnto me.

The wiſdome of the world.

Reaſ. 1. Becauſe the prince of this world, is become as an angel of light, that ſo he might carrie men the better to hell. Vntill the comming of Chriſt, he caried himſelfe in expreſſe tearmes of worſhip; but when Chriſt was come, he could no more be worſhipped in that manner: and therefore ſince that time, he hath gotten a new forme, euen good confeſſions and gracious praiers, (as the world tearmes thẽ.) Act.19.13. when the ſonnes of *Sceua* could coniure no more in their old forme, they begin anew, and took in hand to name ouer them which had euill ſpirits, the Name of the Lord Ieſus, ſaying, *We adiure you by Ieſus, whome Paul preacheth*, &c.

Againſt deluded witches which ſwarme in the world vnder the name of bleſſers of men and beaſts, but more vſually of beaſts then men or themſelues.

Here I muſt craue pardon a little, to detect a ſtrange deale of miſchiefe in the world. There are a ſort of healing witches, which are called Bleſſers of cattell, and the world thinkes too well of them, and they thinke well of themſelues. Once diſcourſing vpon this poynt, one (I truſt that feareth God) came to me, and told me he had vſed a forme for healing of the eies, wherein he conceiued no euill, but now by the grace of God before he vſed it againe he would die: therefore in hope that ſome other ignorant perſons, may be pulled out of the fire, I will amplifie this reaſon in regard of thoſe deluſions. And that they may ſee their good prayers, I bring in the ſinnes of ſome of their formes of praiers. I will not vtter the formes any further, then the ſinnes contained in them.

1. Superſtition.

Firſt, for the bleſſing of cattell: let them take notice of theſe ſinnes. 1. They go thriſe about the beaſt foreſpoken, and ſay ouer a ſet forme of words three times; this can be no leſſe then *ſuperſtition*.

2. Blaſphemie of Chriſts birth,

Baptiſme,

Office.

Secondly, they *blaſpheme* againſt Chriſt moſt horribly, and the blaſphemie is threefold: firſt, againſt his *birth*, as though he had beene borne for cattell: for ſo are their words, Thou that was born in the *bourght of Bethelem* heale this beaſt: ſecondly, againſt his Baptiſme; and was baptized in the *fleame of Iorden* (or rather *flumen:*) thirdly, againſt his office, Thou that ſhed thy *blood*; as though either Chriſt was baptized, or ſhed his pretious blood for the waſhing and purging of bruit beaſts.

3. Abuſe of Gods power.

Third ſinne, is abuſe of *Gods authoritie:* for *ſtand ill, ſtinch ill, ſtanch ill*, can not be done but with great abuſe of Gods commaunding authoritie: he that bad the *Theames ſtand*, if he had not gotten away, he ſhould haue knowne what they would haue thought of his power : ſo ſhall the Lord deale with them when his wrath ſhall ouertake them, and they ſhall not be able to flie away.

4 Sinne againſt the whole Trinitie.

Fourth ſinne, is *blaſphemie againſt the Trinitie:* for they conclude theſe damnable words in the name of the *father*, *ſonne*, and *holy Ghoſt*.

5. Profanation.

Fifth ſinne, is *profanation of Gods holy ordinances*; for then comes in a *creed*, a *pater noſter*, and an *Aue-maria*.

6. A ſigne of it in the iuſt puniſhment.

The ſixt ſinne, or rather an admirable puniſhment falling moſt ſecretly vpon them : and that is this, if the beaſt be forespoken, then the bleſſer ſhall fall a *gozing* or *yoning*, (that is, be ſicke at the heart:) and if this followe, then an euident ſigne the beaſt is foreſpoken. Oh conſider this, yee ſimple and ignorant people, that will needs forget God : Are not all ſickneſſes the plagues of God? then a plaine caſe that God plagueth you by the deuil, whē you are about your good praiers.

Superſtition. Abuſe of Baptiſme,

A ſecond kind for beaſts is no better then this; For firſt, if the beaſt haue no name, then muſt they giue it one; or if they haue one, then muſt they tell the name : If this be done, that the beaſt may the better be bleſſed, it is ſuperſtition : or ſecondly, if for dedication to their office, then abuſe of *baptiſme*, wherein we are named that wee may giue vp our names vnto Chriſt.

Prouidence,

Second ſinne, is the abuſe of Gods prouidence, for after this they ſay; if thou be *forſpoken*, by *heart*, by *eye*, or by *tongue*, as though theſe were any cauſes. *Dauid* ſaw more in *Shemeis* curſing and rayling : and therefore God will ſay vnto them, yee haue abuſed me, for I did that euill vnto your goods, becauſe ye ſinned againſt me, and haue not repented; therefore haue you done ſinfully, with *Saul*, to goe vnto a witch.

Reconciliation.

The third abuſe is, of a grace in reconciliation: for they ſay, *Three bitter briſts haſt thou borne, and three good meanings be thy boote*; that is, thou haſt been troubled exceedingly, but thou ſhalt haue great comfort. A ſtrange thing, that that which can be applied to no creature, but the ſonnes of adoption, Rom. 8. 28. ſhould be applyed to bruite beaſts.

Fourth ſinne, is *blaſphemie*; 1. Againſt the Trinitie, in that they

4 Againſt the Trinity, Chriſt, grace.

they conclude as before, in the name of the *Father*, *Sonne*, and *holy Ghoſt*. 2. Againſt Chriſt, in that they bring in his fiue *bloody woundes*. 3. Againſt grace; for they ſay to the beaſt vpon thoſe words, would giue thee grace to amend: ſtrange, that grace ſhould bee giuen to beaſts, euen that which followeth the paſſion of our Sauiour Chriſt.

5. Profanation.

Fift ſinne, is againſt Gods worſhip, for then come in againe a companie of prayers: and it muſt be done three times before and after ſunne riſe or ſet. A worke of darkenes, and full of ſuperſtition.

1. Lying.
2 Forſaking God.
3. Abuſe of the Saints.
4. Ieſting.
5. Abuſe of the creatures.
6. Superſtition.

Another kind they haue for the healing of men, both of their eies, and alſo of their teeth, which are of the ſame nature. That for the eyes, is full of *ridiculous ieſting*, and can hardly be named without bluſhing; yet becauſe men are ſo blind that they will perceiue nothing, vntill we iuſt gall them vpon the ſore, I will as modeſtly as I can, ſhew how they ſinne againſt God. Firſt, they vſe lying, in that there is neither ſuch *meeting*, *asking*, & *anſwering*, as they ſpeake of: for the 3. virgins (as they tearm them) neuer met thoſe 3. that they ſpeak of: to wit, *Frith*, *Frith-well*, and our *Ladie*, as they ſay. Secondly, a great ſinne to aſcribe ſuch power vnto them as ſhall make them mightifull, for the curing of the eyes, that is, to forſake God and truſt in they knowe not what. Thirdly, to ioyne the bleſſed virgin Marie with two deuils, (for what theſe two names ſignifie els, I knowe not) muſt needs be a great abuſe of the glorified Saints. Fourthly, there is ridiculous ieſting in ſerious matters: for the forme is ſo fooliſh, that it would make any man breake out into laughter. Now the curing of the eyes is no ſmall matter; the eie is deare and pretious, and therefore ought to be dealt withall in a more ſerious manner. Fiftly, abuſe of Gods creatures, as redde gold, running water, greene graſſe, gray-gooſe feather: which neither by diuine ordination, as Sacraments; nor phyſically haue any ſuch power of curing, and therefore they ſhall riſe againſt them at the day of iudgement. Sixtly, theſe beeing dipped in the water, and the eie thriſe waſhed, is the cure: meere ſuperſtition, and a meere ceremonie of the deuills, which hath his power and efficacie from the deuill.

Laſtly, for the tooth: for ſaine would I make an ende, yet ſtill doe I reſpect the good of mens ſoules. This is but ſhort in forme, yet full enough of ſinne: firſt, it containes in it the forme of coniuring: ſecondly, abuſe of Gods creatures: thirdly, abuſe of Gods ſacrifices, for the creatures that they haue abuſed, as a *haſel ſticke* written on muſt be burnt in the fire: I knowe not for what ende, except to ſacrifice for the teeth: fourthly, the words written are both ſenſleſſe and ridiculous: for *illa, abs, Hur, Sur*; who can expound them to any good ſenſe? ſurely I may expound them out of *Latine* and *Hebrue*, ſhe is without a double prince; for *Hur*, ſignifies a Prince in the Hebrue tongue, and ſo doth *Sur*: and without all queſtion, a witch is without any king vpon earth: for ſhe ought to die, and ſhe is without God.

1. Coniuring.
2. Abuſe of the creatures.
3. Of Gods ſacrifices.
4. Folly.

But alas they haue reaſons to perſwade; *there is a ſalue for euerie ſore*, we ſee the cure wrought by them, and all that they doe is by good prayers, and we ſee no hurt in them. Well, a ſalue for euerie ſore muſt be gotten lawfully, and alſo applyed lawfully; but here is neither of both. Secondly, they doe the cure; that is a lie, for it is the deuill that doth it, to get men to beleeue him, and ſo for their paines they looſe their ſoules. Examples of this wee haue in the Scripture: Saul had the matters came to paſſe that the deuill told him, and therefore ſaies God, Deut. 13. 2. though it come to paſſe, yet thou ſhalt not liſten thereunto: for the Lord doth it to trie thee withal, whether thou wilt ſerue him, or other gods. Act. 8. Samaria was ſeduced by Simon the Sorcerer; they eſteemed him as ſome great man, gaue heed vnto him from the leaſt to the greateſt, becauſe he had bewitched them with ſorceries: One was that he would die as Chriſt did, and riſe the third day: therefore deluding the people with a ramme which they beheaded in ſtead of Simon, and hauing caried it forth and buried it, Simon himſelfe appeares againe the third day: yet ſee I pray you this Simon will bee baptized as well as the reſt, and make a ſhew of beleeuing, continue with Philip, wondring at the ſignes and miracles which were done: yet when they were

The plea of the ignorant.

Witches doe many things but the whole efficacy is from the deuill.

to be confirmed by Peter and Iohn,and by laying on of hands the holy Ghoſt to be receiued, he would beſtow money that he might haue that for the perfection of his art;but now for all his baptiſme and beleeuing,he is found out of Peter to *bee in the gall of bitterneſſe, and the bond of iniquitie:* and all that hee prayeth for, is onely that the iudgements might not light on him: And I would to God that theſe perſons would but bee ſo much touched, that they would feare Gods iudgements for theſe ſinnes.

Hiſtorie is plaine for it: A woman in *Italie* hauing ſore eies, and could by no meanes be eaſed of the paine, was perſwaded that a Prieſt could doe it for her: therefore comming vnto him,& intreating with a great reward in her hands, the Prieſt againſt his skill writ her a paper to be hanged about her neck, wiſhing her no good, but all miſchiefe, yet ſhe taking the paper and following his rule, was preſently cured of her eyes; yet when a yeare was expired,ſhe would needs haue the paper read, wherein were written theſe words, *Diabolus eruat oculos tuos, & foramina ſtercoribus impleat:* which when ſhee vnderſtood, burnes the paper for anger, and preſently her eyes were in as ill caſe as euer before. *Hemingius* reading the Logicke lecture in the ſchooles, and beeing diſpoſed to make merrie with his auditors, in ieſting manner told them, that if any man ſhould ſay theſe two verſes ouer one ſicke of the feuer, it would preſently leaue them. The verſes were vſed of antient Logitians for the figures of a Syllogiſme:

Fecana, Cage, Daphenes, Gebare, Gedaco,
Gebals ſtant, ſed non ſtant, Phebas, Hecas, & Hedas.

One in the companie more ſimple then the reſt, tried his words, and the euent followed for the ſpace of a yeere before it was knowne, inſomuch that he was famous for his art: But as ſoone as *Hemingius* knew the matter, and had preached againſt it, all his practiſe came vnto an ende: ſhewing that the deuill will worke no longer then men ſerue him ignorantly: and therefore if the effect follow, no wonder: for the parties that doe theſe things, and the perſons that ſeeke vnto them are ignorant and blinded people, ſuch as haue no true feare of

God; for euery one that feareth God, ſpeaketh againſt them; nay, they ſpeake againſt themſelues: for tell mee, I pray you, how many of theſe vſe to bleſſe *themſelues, children*, and *family* by earneſt praier vnto God? tell me how many of them haue Bibles in their houſes, and godly exerciſes: ſurely they may profeſſe what they will for beaſts, but they proclaime themſelues to be worſe then bruit beaſts. Is there neuer a man of God able to pray as well as they? hath God giuen them a greater meaſure of his ſpirit, then he hath done to any other? If this be ſo commendable, why ſend they not to the miniſter before theſe wretches, to intreat him to pray for their cattell? but, alas, no maruell, if the world be deluded, when they will not intertaine the truth of God in the loue of the truth. For it were ſtrange to conſider, how perſons beeing galled, did euen gnaſh againſt theſe declarations, that they ſhould be taught by any young headed boy. Well, let them know, that they haue euery mothers ſonne of them, made an vnknowne concluſion againſt themſelues: for except they repent, I tell them as much in writing, as I haue done in ſpeaking, that they cannot be ſaued.

Carnall wiſdome.

2. *Reaſon*, is the high conceit men haue of their owne wiſdome: Rom. 1.22. *When they profeſſed themſelues to be wiſe, they became ſtarke fooles. Pharaoh*, Exod. 1. *come let vs worke wiſely:* and what is that I pray you? 1. burdens: 2. tyrannie: 3. ſecret murther by the midwiues: 4. open drowning by all his people: and what became of all this wiſdome? drowning indeed of Pharaoh and all his hoſt in the redde ſea. What became of Ahitophels wiſe counſell? ſurely the hanging of himſelfe. Therfore let all ſuch foxes as *Herod* was, know for a certentie, that Gods children ſhall walke to day, and to morrow, and for euer moſt ſafely: for they haue bin ſimple to denie their owne wiſdome, yet happie are they, for they haue found a better, that ſhall neuer deceiue them.

Wickednes hunts the wicked to his deſtruction.

Euill practiſe.

Reaſ. 3. is their practiſe: they thinke all is well that begins well: they neuer reſpect the ende, but runne along with the preſent ſatisfaction of their hearts: and therfore they are bold to ſay, *we ſhall neuer be mooued.* Thus promiſing faire things vn-

A preſent miſery, is better then a future mercy to the wicked.

to them-ſelues, they make a concluſion more bitter then death, before they haue liued halfe their dayes to an end. It is *the godly man that ſees the ſword come, and hideth himſelfe:* when wicked men are ſo blinded with the gliſtering ſhewes of this world, that they can not behold the glittering appearance of Gods armour comming into the field to fight againſt them.

1. *Vſe* is reprehenſion: firſt the confutation of the wicked, that build vpon falſe grounds, and laie ſandie foundations of all their hopes, and therefore ſhall it periſh as the houſe of the ſpider, when the Lord ſhall come with the beſome of his wrath, and fetch them down out of their *kings palaces.* Secondly, correction of the godly, that often thinke the wicked haue built thēſelues ſo ſtrongly, that there is no way to bring them downe. Iſrael in Egypt is out of heart, and the Lord cannot haue the hearing, becauſe of the anguiſh of their hearts: yet if with Moſes, they will *be but ſtill a little, they ſhall ſee the ſaluation of the Lord.*

2. *Vſe* is inſtruction: firſt an admonition to the wicked, that they cry not with Diues, *ſoule, take thy reſt, for thou art rich enough for manie yeares.* Take heed, the concluſion is otherwiſe, then he tooke it to be: for it is, *this night, thou foole, ſhall thy ſoule be taken from thee, and then whoſe goods ſhall theſe be?* Secondly, a direction to the godly, that they make right ſteps vnto their feete.

3. *Vſe* is conſolation: firſt in proſperitie, to ſee the fetches of the deuill to perſwade vs that there can be no change: let vs not reioyce in this, but becauſe our *names are written in the booke of life.* Secondly, in all trouble, this may afford conſolation, becauſe by afflictions we are *made more wiſe vnto ſaluation,* then wicked men, in all their craftie fetches to plant themſelues, while the Lords ſilence is vpon them: for affliction lets a man ſee at the firſt, the worſt concluſion that ſhall befall him in the profeſſion of his God: and therefore beeing beſt knowne, he may aſſure himſelfe that all other conſequences ſhall be ioyfull and exceeding comfortable. It ſhall not be ſo with the wicked, for they make the beſt concluſions firſt, and there-

A ſorrowfull beginning with a ioyfull ending is more ſweete, then a paradiſe of pleaſure with hell hereafter.

therefore blind their eyes that they cannot behold how they runne to fearfull woes and ſudden deſtruction: now followes the concluſions of a part of the argument, to wit, Gods ſilence alone.

Obſer. 4. This bond (*therefore*) lets vs ſee a fourth collection, to wit, that wicked men ſucke poyſon out of euery word of God: his verie ſilence and mercie, which ought to haue a ſweete relliſh vnto their ſoules, ſhall by the corruption of their natures become the baine of the body and ſoule. If God be but ſilent, then will they be filled with wicked thoughts of God himſelfe.

From corrupt nature.

Corpus tabidum quo plus nutrias, eò magis lædas.

Reaſ. 1. The corruption of nature, which turnes all into it ſelfe. A *corrupt ſtomacke* makes all meats relliſh of his qualitie, it turnes *ſweete* into *ſowre*, *pleaſant* into as *bitter as gall*: ſo the heart of a wicked man, makes *ſilence ſinne*, *iudgement blaſphemie*, *loue hatred*, *peace warre*, and the *feares of hel* the *thoughts of pleaſure*. A naughty temperature the more it is fedde with good nouriſhments, the worſe it becomes: ſo an ill tempered ſoule, with the vntempered mortar of ſinne, becomes worſe for the mercies of God: and ſuch excellent foode is turned into a moſt dangerous nouriſher of the very canker and gangrene of bodie and ſoule.

From the ill digeſtion of the ſoule.

Reaſ. 2. *Ill digeſtion* either of mercie or iudgement. That which lies raw in the ſtomack, and ſo conſequently ſpoyled in the firſt concoction, can neuer be mended againe in the liuer, or in the aſſimulation of the parts, where euery thing drawes, and ſucks for his own vſe: So all the mercies and iudgments of God, lie raw at the heart of a wicked man, and there are ſpoiled, ſo that no good blood can be diſperſed through bodie & ſoule, to make the ſanguine complexion of a Chriſtian; neither ſhall you ſee any member to gather ſtrength, but rather to pine away: euen as men doe that labour of conſumptions, when they are fedde with the beſt nouriſhments; when wee may ſee a *poore beggers boy*, that fares hardly, euen with ſuch diet as would make a man melancholick to looke on it; yet he is freſh and well liking: ſo Chriſtians, which are of the blood royall, are like *Daniel*, which was better liking feeding on the

Good things without Gods bleſſing, heauie curſes.

pulſe, then when he had his diet off the Kings table. So theſe vnder affliction, profit more then all the wicked doe in their proſperitie. *Lazarus* is better in ſoule, though he cannot obtaine the crummes that the *rich mans dogges* might be welcom vnto, then the rich-man that *fared daintily euery day*, and yet pined in his ſoule. The woman of Canaan, for all her ſtrange repulſes; firſt *no anſwer*, 2. the diſciples *ſpeaking againſt her*, 3. Chriſt giuing her *a cold anſwer, I am not come but to the loſt ſheep of the houſe of Iſrael:* 4. an vtter diſtaſt of her kindred, *it is not meete to take the childrens bread, and caſt it vnto dogges*; ſuch a one art thou, becauſe a Canaanitiſh woman, and no Iſraelite: well, for all this cold comfort, ſhee will haue her ſoule fedde, or ſhee will neuer giue ouer: *True Lord, I am neither ſonne, nor ſeruant to ſit at thy table*; yet ſeeing it hath pleaſed thee to ſtyle me a dogge, I pray thee let me at thy table be but *as one of thy whelps, to gather but the crummes that fall from thee, or thy children, yea or thy ſeruants*, and that ſhall ſuffice my hungrie ſoule. This woman by this meanes, was fedde better then any Iſraelite, euen by the very teſtimonie of Chriſt himſelfe, *I haue not found ſuch faith in Iſrael: ah woman, great is thy faith, go in peace, and let all be according to thy deſire.*

A wicked man makes no vſe of Gods mercy.

3. *Reaſ.* Is that which followes a bad concoction; and that is ill *diſtribution*, whereby all the vitall parts waxe weake, and the ſpirits decay; and ſo conſequently, ſence and motion lie dead in the bodie: he is not able to mooue vp and downe, to performe the duties of his calling, his *hands which are the keepers of his houſe, begin to tremble with the palſie*; his limmes, and legs, which were the *ſtrong men bow themſelues*; his ſenſes decay, his eies waxe darke, *that looke out by the windowes*: his ears with all the daughters of ſinging *are abuſed*; his taſt is gone, he is like *old Barſillai*, that is not fit to ſet at the kings table: in a word, his ſenſes ſhall be ſo decayed, that nature ſhall not bee able to bind them vp in the night time; to refreſh him with comfortable ſleepe, but he ſhall be *awake before the bird ſing in the morning*, and ſhall be ſo out of heart with the diſquietnes of the night, that the bird ſhall be no means to lull him aſleep, but *he ſhall riſe at the voyce of the bird*: Euen ſo is it with wic-

ked men, they make no good diſtribution of Gods mercies & iudgements in their liues, and therefore no maruell if their life languiſh, if their ſpirits to good actions bee cold and frozen with the dreggs of impietie, and can no wayes be diſſolued: for mooue they cannot, or beſtirre themſelues, that ſo heate might be gotten into them, to diſſolue the froſts of their ſoules, and expell the abundance of vapours, that ariſe out of the ſinke of ſinne, wherby they are choaked; neither can they be chafed, for they haue vtterly loſt all ſenſe and feeling: Let the grace of God ſhine neuer ſo clearely, yet they haue no *eyes to ſeee withall*: let God thunder from heauen, and they are ſo hard aſleep, that *they cannot heare it*: let God threaten them, and they haue yet *no touch of their conſcience*: let God promiſe them mercie, and they cannot *taſt it*: let him offer them ſome of the flowers of his garden, yet they *cannot ſmell them.* And thus it comes to paſſe, that as euery thing *workes together for the good of Gods children*; ſo euery thing workes together for the deſtruction of the wicked.

Vſe 1. *reprehenſion.* Firſt, confutation of the wicked, that bragge and boaſt of their proſperitie. Alas, what cauſe haue they to reioyce in that they poyſon themſelues: There is a kind of poyſon, that will make men die laughing: ſurely ſo is it with the wicked, they are fed fat for the day of ſlaughter, and yet they perceiue not how faſt they run to the ſlaughter houſe. Secondly, correction of the godly, that are diſcontented with affliction; would they haue the eſtate of a wicked man, for the inioying of all his wealth? I hope no good ſoule would wiſh it: neither would I wiſh it my very enemie; and therefore yee godly, ſet your ſoules at reſt with the worſt of Gods prouiſions: for it is not onely too good for vs, but it ſhall prooue better in the feeding vpon, then euer we expected; & therfore Dauid often ſaid, *It was good for him that he was afflicted*: ſmall comfort for a man to drinke of a cup of wine, that hath but one droppe of poyſon in it: to be at a feaſt, and yet caſting his eye vpward, ſees a ſword hanging in a weake thread, with the poynt toward his head. The wicked die, becauſe they doe not die; and the godly die not, becauſe they do die; *peryſſem,* *niſi periſſem:* the Phœnix dies, that ſhe may liue againe; and the eagle caſts her bill, that ſhe may renue it.

Vſe 2. *Inſtruction.* Firſt, an admonition to the wicked, that they be more warie in taſting the benefits of the Lord. Let them feed more ſparingly: for euery morſell they take downe, preſently becomes poiſon; and therefore miſerable is the eſtate of a wicked man; for *eating, drinking, ſleeping, waking*, and whatſoeuer hee doth, is nothing but the poyſoning of himſelfe: *Touch not, taſt not, handle not*, is no ceremonie that paſſeth away with the vſing, for if wicked men do it in their ſeruice of God, it is but abhomination; and if the godly doe it with the wicked, it is in all things dangerous. Secondly, a direction to the godly, to refraine from wicked mens companie; becauſe a man can hardly participate with them in good things, but he ſhall be defiled. Wee dare not eate with ſome perſons very wholeſome meate, or drinke of the cuppe after them, becauſe they haue in their bodies ſome poyſonfull diſeaſe: If we haue this natural wiſedome, for to ſaue the bodie, let vs, I beſeech you, haue as great wiſdome for the ſoule, leaſt it be hurt in wicked mens companie euen by good things: that poyſon in nature is moſt dangerous, that is offered in a ſweet flower; becauſe the one delights the ſenſes, and ſo is willingly imbraced, but the poyſon enters in with it, and ſo cauſeth death.

Vſe. 3. *conſolation.* Firſt, in that thou art out of the eſtate of a wicked man, and now become the *ſeruant of Ieſus Chriſt.* Secondly, in all miſerie and diſtreſſe be of good comfort; for God hath beſtowed on thee ſo able a ſoule, that it ſhall be able to digeſt yron into good nouriſhment. The ſtomack that is vſed to be put to ſome hardſhip, will not bee complaining ſo often as theirs that keepe themſelues to eaſier diet.

Obſerv. 5. Wicked men, eſpecially hypocrites, will thinke God fauours them, if hee doe but looke on them: nay, if hee *hold but his tongue, & be ſilent* with them a little, they will grow into ſuch familiar acquaintance with the Lord, that preſently they will iudge the Lord to be like them, and none ſo highly in fauour with God as they. The proud *Phariſie*, becauſe hee was able to part with ſomething to the poore, is preſently at defiance with the poore *Publicane*, as a *no-bodie* in reſpect of him: and with God he is bold to make this confeſſion of his goodnes; and I admire how thoſe words brake out (*I thanke God*,) but that I ſee the world, where good fellowſhip is moſt, to be the fulleſt of thankes: and therefore this is nothing, but a bold ſtepping into the preſence of God, as *haile fellowe, well met*. But alas, where is the poore Publican? *A farre off ſtriking his breaſt, confeſſing his vnworthines, crauing pardon for his ſinne*; deſiring that God would lift vpon him the light of his countenance, in the face of his annointed: better for the pleaſing of God, then all their burnt *offerings, calues of a yeere olde, thouſands of rammes, tenne thouſand riuers of oyle, the firſt borne, or the fruit of their bodies*: and more comfortable to a poore Publican, then the increaſe of *corne, wine oyle*, or any *precious thing in this world*.

Hypocrits conceit moſt of Gods loue, beſt of themſelues, and leaſt of others.

Micah.6.

A fond conceit.

1. *Reaſon*, a fond conceit of their owne braine. The fond louer, thinks that if the partie looke but toward him, or giue him preſently no hard words, that ſhee loues him at the very heart; yet when the triall is made, and he ſues for grace and fauour in her eyes, ſhee may not indure his preſence, fixe her eyes vpon him, but rather let him feele the ſmart of her hands, for beeing ſo bold and malapert with ſuch as he was vnworthie to looke vpon: he like a fond foole, may follow the ſuit, but let him be ſure, he ſhall neuer obtaine: for his very offer hath made an inueterate hatred. So theſe wicked perſons, for the *ſilence of God*, are ſo incenſed with Gods loue, that they muſt needes be like God; yet when they ſhall ſue vnto him for the performance of this hope, they ſhall heare him *breake ſilence* to their ſmall comfort, *Depart from me ye curſed, I neuer knew you*. And if they ſhall vrge him, Haue not we for the loue of thee done many good things? O fooles, this praiſe is not of God, ye haue your reward alreadie: Away from me, and that I may put you out of all hope, into hell fire, *there ſhall be your weeping and gnaſhing of teeth* for the loſſe of my preſence, and the preſence of my iudgements. And this is my reward of your weldoing.

Preſent eſtate. *Reaſ.* 2. Their preſent eſtate: God ſurely would not bee thus liberall vnto vs, except he loued vs: A *franticke braine* thinkes all is his that pleaſeth his eye: as the foole at Athens, when he was on the ſea ſhore, thought euerie ſhip to be his that pleaſed his eie; and when he was in the citie, where hee fixed his eye, laid claime vnto that as the onely owner: and yet alas, he had not ragges to put on his backe, but as men pittied him: ſo the Lord hath taken a little pitty on them, and giuen them libertie to walke abroad in the woald, and they are ſo conceited that all is theirs *by ſea and by land:* but alas, they can not examine their title; and therefore when the Lord ſhall come and ſay, *Giue vp thy accounts, thou art no longer to bee my officer:* Alas, what acount ſhall they make, that haue ſpent all their Maſters goods, and haue neither in their own hands, nor in the hands of another, one pennie to diſcharge all with. Theſe men all the dayes of their liues, haue been paying debts where they ought not: euen like a *gallant*, that hath a wife, and companie of poore children ſitting at home, while he is in the *Ale-houſe* waſting his goods. Now when his rent day comes, he gathers in his rents, comes againe vnto the ale-wife, tels her, hee is come to pay his debts: now, alas, poore ſoule; he was bound to pay no debts there, but at home to his wife and children: So wicked men pay all to the deuill, nothing to God: and therefore becauſe they will be thus debt-bound *to the fleſh, to liue after it, they ſhall be ſure to die.*

Compariſon with others. *Reaſ.* 3. is compariſon with others: Firſt, wicked and profane, which are extraordinarily beaſtly: theſe men oftentime, liue a faire life, and die a quiet death; and therefore if God loued them a little in both theſe, then ſurely muſt I needs be loued of God much more. Againe, with the godly; they are a companie of preciſe perſons, men of *melancholy diſpoſitions*, at peace with no men, cannot liue quietly at home, but they muſt abroad to heare ſermons; and yet for all this, I ſit ſtill at home, content with that which God ſends, and am as wel eſteemed of my neighbours as they, and why then ſhould not I be in the fauour of God, as well as they? Thus dealing with their owne ſoules, they are farre gone in a conceit, that

God is like vnto them, and loues them moſt dearely: & therefore are ſure to die in it.

1. *Vſe* reprehenſion: firſt, confutation of the wicked, that they are of an other kind of ſtampe, then they dreame of: they conceit heauen and happines, when indeede they are but one ſteppe from hell. 2. Correction of the godly, that if they truſt for any fauour at the hands of wicked men, they ſhall be deceiued: for it is impoſſible they ſhould doe them good, except the Lord worke it out of them; for they are forlorne creatures, and forſaken of God.

2. *Vſe* inſtruction. Firſt, admonition to the wicked, that they bragge not too much of their proſperitie, in ſo high a conceit of all is well with them. 2. A direction to the godly, to conceiue beſt of themſelues, when they haue learned the greateſt humilitie, to confeſſe that they are but *duſt and aſhes, and leſſe then the leaſt of Gods mercies.* This will make them mount vpon Eagles wings vnto the kingdome of heauen, and the throne of glorie.

3. *Vſe* conſolation. Firſt, in our *exaltation*, when we ſhall conſider what a difference there is betwixt the true loue of God, ſhed abroad in our hearts, and that vaine conceit that we had of it in our owne thoughts. *Paul* thought he did well, and that it was an acceptable ſacrifice vnto God, to ſhed the blood of the poore Chriſtians: *he was zealous for the law:* and ſurely he had no ſmall conceit of Gods loue toward him. But when the Lord had appeared vnto him, and told him of his ſeruice, he becomes of an other minde, and triumphs in nothing but in Chriſt crucified; and that with an execration, [God forbid:] *now he ſees the world crucified vnto himſelfe, and himſelfe vnto the world.* 2. This obſeruation may vouchſafe comfort in affliction, that therefore the Lord doth afflict vs, that we may not truſt too much to our ſelues, but truly reſort vnto him, that will denie vs no comfort.

Obſ.6. No opinion ſo abſurd, but men wil haue ſome appearance of reaſon for it. That God is like man, is a conceit vaine enough, and full of abſurditie; yet the hypocrite hath his reaſon for it, becauſe *God is ſilent.* This point is cleare in all kinds

Reaſon for all opinions.

Atheiſme.
1. Of God.
2. Of creation
3. Of prouidence.
4. Of laſt iudgement.

of errors, which for breuitie, I refer to foure heads; *Atheiſme, Idolatrie, hereſie, prophannes.* Atheiſme, a ſtrange opinion, euen againſt reaſon it ſelfe, and the crie of the whole world, which cannot but make God the *firſt* and the *laſt*. For if there be any beeing, which cannot be denied, then muſt it needs be either the *firſt beeing*, or a *beeing* from the firſt: for to ſay that there are two firſt beeings, is falſe; ſeeing that two doth alwaies preſuppoſe one, but one doth not alwaies preſuppoſe two; one may be without two, but two cannot be without one: therefore euery *beeing* wil ſay that God is this firſt, that God is this one. Secondly, euery creature is for ſome next ende, as all things are for man: now for what next ende is man? ſurely for God, or elſe he is good for nothing. A ſtately building can not be, except ſome man haue his hand in it, though I can ſee neuer a man about it. This ſtately palace of the world, could not be, except God had ſhewed his power in it, although wee cannot ſee his preſence, according to his eſſence: yet ſee how *Atheiſme* preuailes: there is no cauſe *aboue nature or fortune*, for into theſe two may all things be reſolued as the firſt principles, and therefore there is no God: *Tuſh, God ſees not, neither is there any knowledge in the moſt high.* *Atheiſme* of his works; firſt, of *creation*; that could not be becauſe the Lord had no *workemen* to helpe him, no *inſtruments* to worke by, nor any *matter* to worke from. Againe, no *prouidence*, becauſe *bonis malè, malis benè.* Neither any laſt iudgement, becauſe *all things come a like ſince the fathers.*

Partiall Atheiſme.
1. Of ſpeciall prouidence in all creatures.
2. In ſinne.

Neither haue we theſe generall Atheiſts alone, but alſo many partiall Athieſts, denying of his *particular prouidence* ouer all creatures: It is too baſe for the Lord to take care for *ſmal creatures*, and actions of ſmall moment; becauſe he ſits like a king, and therefore iudgeth the great matters of the world; and the reſt he puts ouer to *angels* and *men, nature* and *fortune.* Againe, thoſe that denie the prouidence of God ouer ſinne, ſaying hee hath a bare knowledge of it; as though there were any prouidence which did not containe in it *knowledge* and *care:* and they are not without reaſon for it; *God is not the author of ſinne:* a good reaſon, if it were not miſ-applied. Againe, the Aramites

3. Of Gods vbiquitie.

2. Of his ſpecial and extraordinary prouidence.

3. In Iudiciall Aſtrologie.

ramites, the 1. of King. 20. v. 23. will fight no more with Iſrael in the mountaines, becauſe *their Gods are the Gods of the mountaines, and therefore they ouercome vs; but let vs fight againſt them in the plaine, and doubtleſſe wee ſhall ouercome them.* Here is an vndoubted argument, that God is not euery where; and therefore they might as well haue ſaid, no where. Beſide, we haue more ſecret Atheiſt; as ſome *phyſitians*, which when God ſhewes his *extraordinarie prouidence*, in preſeruing ſome without food for many yeares, will ſhew how this may be done by the loſſe of *ſtomack*, *liuer*, and the reſt of the inſtruments which ſerue for nutrition; and they further adde, for the preuenting of the death of the bodie, that theſe parts are turned *in ſalinam ſubſtantiam:* which ſaltie ſubſtance is ſo farre from corrupting the body, that it preſerues it: now for the continuance of life, they adde further, that the *braine, heart, and lungs*, being in their naturall force, giue life, ſence, and motion, by reaſon that breathing is from without, as well as from within, whereby the lungs are preſerued, and that the ſpirits vitall and animall, are generated from pure ayre, whereby the heart and the braine are preſerued in their functions; ſo that what ſhall bee without reaſon, to deny God his prouidence. Neither would I haue the *Aſtrologians* to thinke themſelues free from this conceit, when they make the ſtarres the rule to ſquare all actions, as well voluntary, as naturall; and to determine of the ends and iſſue of them both.

Idolatrie.

Secondly, it is ſtrange, that there ſhould be any conceit of idolatrie; ſeeing that nothing can be like God, either in *beeing or doing*, Iſa. 40. Againe, all the idols of the heathen are known by their cauſes; which to imagine of God, is abſolutly impoſſible. The ſmith, Iſa. 44. *taketh an inſtrument, worketh in the coales, euē with the ſtrength of his armes: is an hungred, his ſtrength faileth, he drinketh no water, and is faint:* the like is ſaid of the carpenter, ver. 13. and therefore verie ſtrange that ſuch feeble creatures as theſe ſhould bring forth their creator: nay, ſtupid blockiſhnes, that the workman ſhould eſteeme the worke of his own hands, better then himſelfe that made it. The like may be ſaid of the matter, which is as fit *in his owne conceit to warme* *his body, and prepare his meat, as be an idole for his ſoule:* folly incomparable! that fit matter for the fire in his chimney, ſhould be as fit for the kindling vp of the fire of his zeale and deuotion in his heart: ſtrange againe, that the picture of a *man, beaſt,* or the *foules of the ayre,* ſhould be counted better then the liuing man himſelfe; nay alas, then the liuing God. Laſtly, that whoſe ende is *vanitie,* to be counted the *felicitie* of the ſoule, is moſt ſhamefull and intolerable: yet for all this, Iere. 44. v. 17. *We will burne incenſe to the queene of heauen, and powre out drinke offerings vnto her:* haue they not reaſon for this? yes aſſuredly, they haue a double reaſon: Firſt, *loſſe,* in that they haue not done it; ver. 18. *Since we left off this worſhippe, we haue had ſcarceneſſe of all things, and haue beene conſumed by the ſword, and by famine.* A ſecond reaſon is the profit of idolatry, v. 17. *when we did this, then had we plentie of victualls, and were well, and felt no euill.*

Hereſie. Tranſubſtantiation, Conſubſtantiation.

Thirdly, no *hereſie,* but ſome reaſon for it: as *Tranſubſtantiation* muſt needes bee true, becauſe Chriſt hath ſaid, *this is my body:* and conſubſtantiation muſt be as good as this, *becauſe of the perſonal vnion of man-hood with the deitie.* A pretie diſpute we haue in the 12. of Iohn, betwixt Chriſt and the people concerning the Meſſias: In the 32. v. Chriſt layes downe this propoſition, *If I were lift vp from the earth, I would drawe all men vnto mee:* this Chriſt meant of his death, and ſo the people vnderſtood it; but he hath put an argument into their heads, whereby they will conquer him; ver. 34. *We haue heard out of the law, that Chriſt bideth for euer:* therefore by thy owne confeſſion thou art not Chriſt, becauſe thou ſaieſt thou muſt die. And I pray you conſider, how they triumph in this their argument, *How ſayeſt thou now, that the ſonne of man muſt bee lift vp? who is that ſonne of man?*

Chriſt not the Meſſias.

Prophanation.

1. Of grace.

Fourthly, for *prophanation:* ſee how the Apoſtle labours to preuent the wicked conceits of man concerning the abundance of grace: *where ſinne abounds, there grace abounds much more:* a good reaſon in the conceits of wicked men, to make them ſinne the more, that grace may abound. Againe, for *Election* and *Reprobation:* ſee how men profane them; *If I muſt be* *ſaued, let me doe what I will, and I ſhall not be damned: and if I muſt bee damned, let mee doe what I will, and I ſhall not bee ſaued.* Now ſhould I come to diſcouer that the ground of all theſe opinions is nothing, but *thou thoughteſt*, or it was *thy conceit*: but becauſe this is the laſt obſeruation in the concluſion, I wil put it off vntill I haue briefly giuen the reaſons, and made the vſe of this point.

2. Election, Reprobation.

Reaſon. 1. *No man will denie himſelfe*, and therefore though oftentimes he denie the rule of reaſon, yet neuer will he abſolutely denie reaſon; becauſe reaſon is one of the principall faculties in man; and therefore muſt it trudge to make vp his broken concluſions. Reaſon cannot act without reaſon, and therefore men will haue falſe reaſon, before they will haue none.

Reaſ. 2. Is the *ſimplicitie of truth*, and *multiplicitie of errour:* and therefore though men cannot bring in truth to maintaine falſhood, yet may they haue many falſhoods, to make a faire ſhewe for one falſhood.

From errors multiplicity.

Reaſ. 3. Is the nature of *oppoſition:* Truth and falſhood are deadly enemies, and therefore as truth laboureth to confirme himſelfe by all thoſe that loue him; ſo falſhoold laboureth to gather together all his forces by thoſe that maintaine him. Hence it comes to paſſe, that heretickes will neuer be coufuted, but as long as they can breath, they will vent what they haue conceiued.

From oppoſition, which on both ſides is to defend his own.

Vſe 1. *reprehenſion.* Firſt, confutation of the wicked, in that they adde ſinne vnto ſinne: Firſt, to poyſon themſelues with ſtrange opinions: and ſecondly to enquire for reaſons whereby they may ground themſelues in theſe poyſoned errors: ſo that from errors they grow to hereſie; from *ſimple ignorance*, to that which we call *affected ignorance:* ignorance is ſo good a mother to deuotion, that ſhe will nource vp error, and error will grow vp to hereſie, a child of rebellion. Secondly, correction of the godly, that they yeeld not at any time to the leaſt motions of errour, leaſt they become diſputers for errors and oppoſers of Gods truth. Many honeſt and well-minded perſons, haue gotten ſuch familiar acquaintance with hereticks, that they haue beene poyſoned by them, and ſo haue come to hate the truth, which once they imbraced.

Vſe 2. inſtruction. Firſt, an admonition of the wicked, that they be a little more ſober in broaching of their errors, leaſt that the Lord ſeeing their malice againſt his truth, come with a ſharpe reproofe, and cut them off ſuddenly. Secondly, direction for the godly, to keepe themſelues to Gods word, and neuer labour to wreſt it, either *to the right hand, or to the left*, for the vpholding of any conceits that the deuill, their owne fleſh, or the wicked world ſhall ſuggeſt vnto them.

Vſe 3. conſolation. Firſt, in proſperitie to remember that euerie good thing we enioy, ſhall willingly bee ſpent for the maintaining of the truth, and the oppoſing of error, euen vnto the death. Secondly, in aduerſitie, to conſider how wee haue vſed no indirect meanes to bring our purpoſes to paſſe, but ſtill haue reſted vpon the Lord, for the reuelation of his will, and the time of our deliuerance.

Obſer. 7. The ground of all wicked mens opinions, and likewiſe of hypocrits in this place, is nothing but a thought, and a conceit of their owne: for ſo the words runne plainely, *(therefore thou thoughteſt:)* and this will bee plaine, if we examine it in all the former opinions. Firſt, *Atheiſme*, there is no God; becauſe they thinke he ſeeth them not: euen as if the owle or woodcock, when they haue gotten their heads into a hole, ſhould thinke no body ſeeth them, becauſe they ſee nobodie: or like the blind man in Athens, which going to bed with his eye-ſight, and admiring at the extraordinarie length of the night, crieth out againſt the gods, that they kept the day ſo long from appearing; when alas, in the night time hee fell blind, and therefore thought that all the world was blind as well as he; when indeed other men had beene vp, and at their workes, now readie to ſleep againe: So deale theſe men with God: they blind themſelues, and therefore God muſt be blind too; but he will find them out, and then they ſhal know that this was but a conceit.

Abſurditie of Atheiſme.

Of God.

Againe, *nature* and *fortune* are the two ſupreame cauſes. I would that theſe men had ſtood by the ouens mouth in Daniel, el, cap. 3. and had ſeene *the three children in the middeſt of the fire, bound in their coates, their hoſen and their cloakes, with their other garments, and yet not an haire of their heads to be burnt, neither their coats changed, nor any ſmell of fire to be vpon them*, and yet the flame of the fire iſſuing out of the ouen to haue ſlaine thoſe men that brought them forth: what reaſon would they haue giuen of this? I feare not but with the king, they would haue made a decree, that they would neuer againe blaſpheme againſt this God, becauſe *there was neuer God that could deliuer after this ſort:* we will therefore declare his ſignes and wonders, and *confeſſe that his kingdome is an euerlaſting kingdom, and his dominion is from generation to generation.*

Creation.

The conceit of the *Epicures*: No world, becauſe no inſtruments, nor matter; is a fond conceit: for the beſt workeman in the beſt worke, is able to worke without any of theſe; and to worke by any of theſe, is imperfection: for who goeth to the market to buy inſtruments to make him reaſon with all? & yet to reaſon is a more excellent worke then to build a ſtately pallace; therefore God beeing moſt perfect, could not worke by inſtruments; for then ſhould he haue been imperfect.

Prouidence.

Againe, *for his prouidence*; if a man ſee a father whippe his *child*, and ſpare his *ſeruant*, and ſhould ſay he loued his ſeruant better then his child, euery man would laugh him to ſcorne: ſo if the Lord whip his children, ſpare the wicked, it is not for want of loue to the one, or manifeſtation of loue to the other. So for the laſt iudgement, Peter telleth them, 2. Pet. 3.5. *That this they willingly knewe not, how all things were by the word of God, and by the ſame word are ſtill kept in ſtore againſt the day of iudgement, and of the deſtruction of vngodly men: for one day is with the Lord as a thouſand yeres, and a thouſand yeeres as one day:* no ſlacknes with him, onely the creature muſt haue his time, and then ſhall he periſh, or be ſaued.

Laſt iudgment.

Partial atheiſme

The conceits of partiall Atheiſts: It is too baſe for the Lord to take care for baſe creatures; they might as well ſay, to haue created them: for the Lord made nothing which his prouidence did not guide; and if he be the firſt and laſt of all creatures, then as all creatures are from him, ſo all muſt be vnto him; and that by his owne wiſdome. It is the *cunning Muſitian* that muſt haue the handling of an inſtrumẽt compoſed of many ſtrings, and in nature diſſonant, to make it ſound foorth his skilfull praiſe: and therefore to keepe that excellent harmony among the creatures, muſt needs be the hand of God alone: He can make *lice, ſwarmes of flyes*, and an hoſt of *graſhoppers*, fight moſt ſtoutly againſt Pharaoh: now no generall was able to order the battell, but the Lord of hoſts, and this is no baſe thing: for hereby would the Lord get him a name for euer. Againe, for the decree of ſin: cannot the Lord bring good Of ſinne. out of euill, *light out of darkenes*, health out of ſickenes, glory out of ſhame? and therefore may he decree ſinne, and yet be no author of ſinne: for hee hath goodneſſe enough out of ſinne, which ſhall ſerue his turne, and the reſt he will leaue to the firſt inuenters. The conceit of the Aramites ſhall appeare, Of Vbiquitie. when they come to fight with Iſrael in the plaines. then ſhall they know that God is as well *the God of the plaines, as of the mountaines*. For Phyſitians, that faine would exerciſe their Of extraordinary prouidence. wits in the wonders of the Lord. If reaſon may be giuen for fourteene yeares faſt, ſurely Chriſts faſting fortie dayes ſhalbe worth nothing: I had rather ſay as Chriſt did to the deuil after his faſt, *Man liues not by bread alone, but by euerie word that proceedeth out of the mouth of God.* The Iſraelites apparell, and the ſhooes on their feet, as new at the ende of fortie yeers, as they were the firſt day they entred into the wilderneſſe, was the worke of this word; and no naturall reaſon can bee giuen for it.

Aſtrologie. *Aſtrologians* are well anſwered euen by their owne lyes: An *Aſtrologian* comming before a Biſhop to be made Miniſter, & profeſſing this art, the Biſhop askes him, if he could tel by the ſtarres, whether he ſhould be made Miniſter, or no? Hee anſwers, he could tell; for hee had alreadie calculated that hee ſhould: Then ſaies the Biſhop, I will ſee whether I can oppoſe the ſtarres, or no: and thus the ſimple *Aſtrologian* was made a lyar.

Idolatrie. Againe, for idolatrie, a meere conceit: they had plentie, and felt no want, therefore idolatrie was good: the world is all ſecure

cure, therefore the deuill is very quiet. The ſhippes can not paſſe ouer *Goodwine ſands* as in times paſt, therefore the old-mans iudgement was better then all the reſt, becauſe he neuer knewe it vntill *Tenterton-ſteeple* was built; a reaſon of a doting foole; Tenterton-ſteeple is built, therefore no ſhippes can paſſe ouer Goodwine ſands: *baculus ſtat in angulo, ergo cœlum mouetur:* the ſtaffe is in the corner, therefore the heauens are mooued. See it in the children of Iſrael; *Vp Aaron, make vs gods to goe before vs, for we knowe not what is become of this Moſes:* euery word a ſtrange abſurditie: firſt, *make a god*; a meere contradiction, that a creature ſhould make his creator: ſecondly gods, that was a *calfe,* which is a blockiſh creature, and more fooliſh then any: now that the fooliſheſt creature ſhould become the wiſeſt of all beeings, is as ſtrange as the other: thirdly, to *go before vs:* all Iſrael were not able to put life into that dead picture, and therefore to goe before them was impoſſible: it would not ſo much as follow them, except they caried it: and therefore beaſts they were, that ſaw how God went before them *in a pillar of fire by night,* and *in a cloud by day,* and when there enemies were behinde them, made this pillar ſtand behinde them, ſhould now put their confidence in a dead picture. The Papiſts ſay man is Gods image, which may be painted, therefore may there be an image of God: Alas, what Papiſt can paint the ſoule of man, or the righteouſneſſe and holineſſe that is in the ſoule. *Thomas Aquinas* ſaies the ſtarres might be worſhipped, but for feare of Idolatrie: euen the ſelfe ſame, as if I ſhould ſay, a man might cut an other mans throate, but for feare of murther: to cut the throate, and murther, are not farre aſunder: for the firſt is the cauſe, and muſt needs bring in the other.

For hereſie, meere conceits. This is my body, therfore it is ſo in deed. Chriſt is a *rocke*, a *ſtone*, a *vine*, therfore he is ſo in deed: nothing but a rocke, a ſtone, a vine, ſurely ſtones and rockes will reaſon better then thus. Chriſts man-hood is vnited to the deitie, therefore it is euery where; as though things vnited were confounded, and the man-hood were equall with the deitie, nay the very ſelfe ſame: for to haue the ſame eſſenti- Hereſie.

all properties, is to haue the ſame eſſence. Chriſt muſt die, therfore he is not Chriſt: becauſe he that dies, endures not for euer: as though the graue hauing ſhut in Chriſt three dayes, ſhould haue kept him for euer: well, he roſe againe, and hath openly manifeſted himſelfe to liue for euer. *Diues* calls in hel, *father Abraham, haue mercie vpon me*, therefore to call to the Saints is no ſuch intolerable thing: a good argument, that muſt needs be fetch out of hell to prooue ſo damnable an aſſertion. *Pope Alexander* treading vpon the necke of *Fredericke*, hath his conceit for it; *vpon the baſiliske ſhalt thou goe:* the kiſſing of his feete, becauſe *the ſinner kiſſed the feet of Chriſt*; therefore his church, becauſe bone of his bone; therefore the Pope, becauſe he is the church: as beaſts, Pſal. 8. are ſubiect vnto man, ſo all men vnto the Pope: ſurely as beaſts, for he is the maſter beaſt of them all, Reu. 13. Two ſwords in Chriſts family, therefore two kingdomes on the Popes head. Peter Act. 10. *riſe and kill*; therefore may the Pope excommunicate and kill Princes. As good conceits as may be, and at the beſt they are no better.

Profanation. For profanation: *let vs ſinne, that grace may abound:* who will deale thus with a kind friend; he is liberall vnto me, therefore will I prouoke him to doe me good by my vnkindneſſes: the *phyſitian* is skilfull, and hath cured a deadly diſeaſe, therefore I will drinke ſome more poyſon, that the phyſitian may not be idle: the *ſurgeon* hath healed a dangerous wound, therefore will I ſtabbe my ſelfe in the ſame place, that I may trie him againe. If I muſt be ſaued, I muſt be ſaued; if damned, no remedie: why then depriue I my ſoule of ioy in my pleaſures? If I ſhould tell thee, thou muſt liue, and that is according to Gods appointed time: why wilt thou eate or drinke? this thou wilt ſay is a conceit; therefore iudge ſo of the reſt, for the cauſe is alike. Now I come vnto the reaſons.

Vanity. 1. *Reaſ.* Vanitie of minde. Rom. 1. 21. *But became vaine in their imaginations, and their fooliſh heart was full of darkeneſſe.* Hence did ariſe thoſe conceits following; that *the glorie of the incorruptible God, was to be turned into the ſimilitude of the image of a corruptible man, and of birds, and foure footed beaſts, and of creeping things:* this is Idolatrie. *They turned Gods truth into a* *lie*: there is hereſie. And for prophanation, ſtrange to conſider what followed hereupon.

2. *Reaſon* is the *abuſe of the obiect*, turning it vnto their owne conceit, and not their conceit vnto it. They would haue their knowledge like vnto Gods, that firſt ſees all things in himſelfe, and after, all things in the creatures: So would man doe, he would firſt ſee all things in himſelfe, and then himſelfe in all things; when indeede by Gods creation, man is made to looke vpon all Gods wiſdome in the creatures, and ſo by reflexion to ſee himſelfe; euen as a man ſees a face in a glaſſe, and by that knowes his owne: and he that wil firſt know his owne face, before he ſee it in Gods glaſſe, will be ſure his face ſhall be a good one; and therefore will he neuer ſee any bad face in Gods law, and ſo ſhall his iudgement be a conceit of himſelfe. Selfe-conceit.

3. *Reaſon*, the *violence of paſſions*, which are in wicked men; as a melancholike humour in the bodie, which makes men ſtrangely conceited, and ſo ſtiffe in their opinions, that neither wiſe men by counſel, or learned Phyſitians by purgations and cordialls, are able to remooue it; except they turne the conceit into an other, by letting them plainly ſee that which fed their humour was ſo, but now is otherwiſe. *Tralianus* cured a woman, that could not be perſwaded but that ſhee had ſwallowed downe a ſerpent, by cauſing her caſt, and priuily cauſed a ſerpent to be put into the baſon, and ſo ſhee was deliuered. *Philotomus* cured a perſon that was conceited that his head was cut off by a tyrant, by cauſing an *yron ball* to be put into his hat, the waight whereof did ſo ſore oppreſſe him, that he cried out his head did ake: the ſtanders by tells him, why then thou haſt an head. Some haue thought they haue beene dead men, and therefore would not eate, becauſe dead men can not eate; yet one faining himſelfe to be dead, and they putting meat into his mouth falls to eating; and the conceited perſon ſeeing that, he falls of eating too, and ſo his life was preſerued. Others haue beene ſo reſolute in their conceits, that they haue died in them: as *Arthemidorus* a Grammarian, who vpon the ſight of a crocodile, was ſo ſore amaſed, that he forgat all Violentpaſſions

his learning, and became ſo madde that he thought his legges and armes were cut off, neither would he euer be perſwaded to the contrarie. Euen thus falls it out with wicked men, that either they ſee one conceit by another, to prooue fooliſh, or els they doe ſo ſtrongly ground themſelues in their conceits, that they will neuer be drawne to any better perſwaſions. As many an ignorant Papiſt, his fathers were ſo, and he hopes well of them, and God forbid that they ſhould be in hell, therefore he liues as they did, he hopes well. Yet others after they haue ſeene, as the Apoſtle ſaith, *no profit of thoſe things whereof they are now aſhamed*, become to change their minds, and ſee all was but a conceit of pleaſure. Thus men become more wiſe after ſinne committed then before, becauſe the paſſions begin to ſwage: hence the prouerb, *ſerò ſapiunt Fryges:* they ſhut the ſtable dore, when the ſteed is ſtoln. And ſo many like *Diues* in hell, would be wiſe when it is too late. Thus when we are taken away, we come to had I wiſt, and doe penance in hell to no purpoſe.

1. *Vſe* reprehenſion. Firſt, confutation of all wicked men, that boaſt of their newe inuentions. We haue many that crie with *Pythagoras*, ἕυρικα, ἕυρικα, but alas, what haue they found? *parturiant montes, naſcetur ridiculus mus:* they haue found out ſtrange matters, yet when all is brought to the birth, it was but a mountaine conceiuing, and the offspring was a poore mouſe. They were in the toppes of Kings houſes in their vaine conceit, but alas, all is but the ſpiders webbe, fitting for nothing but the beſome to ſweepe it to the dunghill. 2. *Vſe* is correction of the godly, that ~~are~~ too credulous of wicked mens opinions. *Good Bereans will ſearch whether the things be ſo or no, and theſe ſhall be wiſer then they of Theſſalonica.* It behoooueth a wiſe man in theſe caſes to haue his eyes in his head.

2. *Vſe* inſtruction. Firſt, admonition. *Thou ſaieſt thou art rich, and increaſed with goods, and haſt neede of nothing: and knoweſt not how thou art wretched, and miſerable, and poore, and blinde, and naked.* Reu. 3. 17. This is the conceit of all hypocrites, therfore let them looke to Chriſts admonition, v. 18. *I counſell thee to buie of me gold tried by the fire, that thou maieſt be made rich: and*

white rayment that thou mayeſt be cloathed, and that thy filthy nakedneſſe doe not appeare, and annoint thine eyes with eie ſalue, that thou mayeſt ſee. Surely if God loue thee, hee will rebuke and chaſten: therefore in the ſecond place, let it be a direction to the godly, that they be zealous, and in their zeale ielous ouer their hearts with a holy inquiſition, how it ſtands betwixt God and their ſoules: if they find Gods truth rooted in their hearts, praiſe God for it; but if they ſee the deceits of their hearts, repent and amend, leaſt the Lord come againſt them, and cut them in peices with the ſword of his iudgements, that would not ſuffer the word of God, *liuely and mightie in operation, ſharper then any two edged ſword, to enter through, euen to the diuiding aſunder of their ſoule and their ſpirit, of their ioynts & marrow, and to diſcerne of the thoughts, and intents of their hearts:* let this be powerfull, and we ſhall neuer be conceited.

Vſe 3. conſolation. Firſt, when we do not conceit too high of any grace or gift of God in vs, but ſay from the very heart, *glorie be to God:* When Dauid can ſay, *I am not puft in minde, I haue no proud looke*; then he found ioy at will. Secondly, in our affliction not to conceit with Cain, *my ſinne is greater then can be forgiuen:* but as wee deſcend downe into our owne hearts, and plead guilty; ſo againe by the eye of faith, to aſcend vpward vnto God in Chriſt; and then ſhall we ſay with Iob, *although he kill me, yet will I truſt in him: and I know my redeemer liueth, and ſhall ſtand the laſt vpon earth, and that I ſhall ſee him with theſe eyes.* And thus much of the bond of inference: the bond of copulation followeth.

Sinne and Gods ſilence may for a time agree together.

Theſe things haſt thou done, and I held my tongue:] Sinnes, and Gods ſilence, are no kindly friends, yet they are here yoked together; and that by a bond, that doth not onely conioyne, but gather together; and that not by connexion, but cheeke by ioule; not one drawing in another, for neither can ſinne by any good conſequence drawe after it Gods ſilence; neither Gods ſilence (except abuſed) any wayes allure vnto ſinne: both are abſolute, and therefore ſoone may they bee parted. From hence might be obſerued; firſt, that more may abſolutely be affirmed of ſin & ſilence coupled together, then can be vpon condition: for God makes no condition with ſinners for the time of his ſilence, neither haue they any leaſe from God how long they ſhall ſinne, and he wil ſay nothing: for God will haue his libertie. Secondly, wicked men ſhall haue nothing to excuſe them from God. Indeed their ſinnes goe before Gods ſilence; Gods ſilence comes after, and they againe come after with more ſinne: for ſo are the words ioyned together: 1. *They doe:* 2. *God is ſilent:* 3. *They thinke:* it may be by their latter ſinning, they haue a perſwaſion of conditions of peace: but alas they are deceiued; for hereby riſeth a threefold iudgement againſt them: one for their firſt ſinne; a ſecond for the abuſe of his ſilence; and a third for that they haue had no meaſure in their ſinning, and therefore ſhall God haue no meaſure in his puniſhing.

Obſer. But the obſeruation proper to the place is this, that mans ſinnes, and Gods ſilence may ſtand together for a time. The diſciples of our Sauiour Chriſt knewe not of what ſpirits they were, *when they asked Chriſt, that hee would call for fire from heauen to deſtroy his enemies.* Indeed if any tender hearted man ſhould ſit but one howre in the throne of God almighty, and look downe vpon the earth as God doth continually, and ſee what abhominations are done in that houre, he would vndoubtedly in the next ſet all the world on fire, and not ſuffer his wrath to bee pacified, or the fire to be quenched.

From oppoſition.

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Reaſ. 2. *The order of lawes*; which is to *promiſe, threaten, puniſh:* all the while the law is promiſing and threatening, the Iudge ſits ſtill as one at reſt; but when that time is expired,he aſcends the throne of iudgement, giues ſentence, deliuers to the executioners, and ſtraitly commands that ſuch villaynes be diſpatched out of the world.

From methode.

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From Gods direct knowledge

Vſe 3. *conſolation.* Firſt, in weldoing: ſurely if God can agree with a ſinner for a time, how ſhall hee reioyce to doe his child good that labours to ſerue him. Secondly, in miſerie this may affoard comfort, that God will not bee worſe vnto me, then he is vnto the wicked, nay he will ſpare me as a father ſpareth his child, that hee ſees endeauour to do well.

CHAP. IIII.

Of the ſimple inuention.

Firſt, of Gods knowledge.

NOW I come to the ſimple inuention, and conſider euery reaſon by himſelfe: the ſentence hath two parts, *Gods truth, Gods holineſſe.* Gods truth in theſe words (*theſe things haſt thou done,*) wherein we haue *knowledge* without all *error:* ſecondly, *integritie* without all *partialitie:* thirdly, *equity* without all *contradiction.*

Obſer. 1. Gods knowledge is a moſt exact and particular knowledge of all things: theſe things are knowne vnto the Lord, to wit, the verie *conſent vnto adultery and theeuery,* the very running of the heart, though the world could neuer cōdemne them of any ſuch crimes: this knowledge therefore is moſt particular of ſinnes, perſons, things, cauſes, ends, effects, and all circumſtances that accompany them.

Reaſ. 1. Becauſe all things are in God long before they exiſt in the world. Hence is God called the moſt *perfect idea* of all things: a skilfull workeman hath the plot of his building in his head, long before he begin his worke out of himſelfe: Pſal. 139. 2. *thou vnderſtandeſt my thought afarre off:* and v. 16. thine eies did ſee me when I was without forme: for in thy booke were all things written, which in continuance were faſhioned, when there was none of them before.

2. *Reaſon.* As all things were in God, ſo all things were from God; and that which was from him, muſt needes be knowne of him. Pſal.94.9. *He that planted the eare, ſhall he not heare? he that formed the eye, ſhall he not ſee?* Pſal.139.13. *Thou haſt couered me in my mothers wombe, therefore thou haſt poſſeſſed my reynes.* v. 15. *My bones are not hid from thee, though I was made in a ſecret place, and faſhioned beneath in the earth.* And it is a moſt cleare knowledge: for Heb.4.13. *Neither is there any creature which is not manifeſt in his ſight: but all things are naked and open vnto his eyes, with whome wee haue to doe.* The word in the originall is taken from a beaſt, that hath the skinne fleaed off his necke, ſo that all the nerues and arteries that runne that way may plainly be ſeene: or els from a man caſt on his backe with his face toward heauen, which may be ſeene of all. Neither is this a bare knowledge, but with care and counſell: Eph.1.11. *Which worketh all things after the counſell of his will:* and moſt particular, Matth.10.39. *A ſparrow falls not to the ground without Gods will: yea, and all the haires of your head are numbred:* and moſt certen, Numb.23.19. *God is not as man, that he ſhould lie: neither ſhall it be reſiſted:* Exod.4.11. he will giue *a mouth to man*, make the *dumme ſpeake it*, and the *deafe heare it*, before it ſhall be ſilenced by man: the very ſtones ſhall ſpeake out of the wall, and the timber, before man ſhall burie Gods truth, or obſcure that which he would haue reuealed.

From creation.

3. *Reaſon.* As all *in God*, and *from God*; ſo for his prouidence and preſeruation of them, they *liue*, *mooue*, and *haue their beeing* continued from him, Act.17.25. And therfore ſeeing the Lord hath gone with vs all our daies, he muſt needes be priuie to all our doings. There is not a *motion in the heart*, a *ſtirring of the hand*, a *turning vp of the eye*, or a *foote of ground troden*, but the Lord knoweth it, becauſe he was in that motion. Againe, for our liuing, whether generall or ſpeciall, the Lord taketh notice of it; generall, with what conſcience, good or euill; with what faith or infidelitie, whether we haue had our conuerſation in heauen, or vpon earth: particular, firſt to himſelfe, what pietie in his worſhip, thankfulnes for his bleſſings, praier

From prouidence.

in our needes, prouidence in the vſe of meanes, and without meanes. Secondly towards man: firſt, all in generall; what charitie, iuſtice, peace, loue: in ſpeciall, towards ſuperiours, what reuerence, equalls humilitie, inferiours kindnes: laſtly, to thy ſelfe, what modeſtie, temperance, ſobrietie.

From the ende.

4. *Reaſon.* God muſt diſpoſe of all things for himſelfe, therefore muſt he know them: Rom. 11. 36. *For in him, and through him, and for him, are all things, &c.*

From circumſtances of time, place, and perſon.

5. *Reaſon.* In that the Lord knoweth not all things as *in himſelfe, from himſelfe,* and *working by himſelfe,* and *for himſelfe,* but alſo in that he knoweth euery circumſtance of time, place, perſon. Of place, Pſal. 139. firſt, for the poſitions of it, v. 3. *Thou compaſſeſt my pathes, and my lying downe, and art accuſtomed to all my waies: thou holdeſt me ſtraight behind and before, and laieſt thy hand vpon me.* Againe, for the place it ſelfe, v. 7. *Whether ſhall I goe from thy ſpirit? or whether ſhall I flee from thy preſence? if I aſcend into heauen, thou art there: if I lie down in hell thou art there: let me take the wings of the morning, and dwell in the vttermoſt parts of the ſea, yet thither ſhall thine hand lead me, and thy right hand hold me.* Secondly, for the circumſtance of time, v. 11. *If I ſay, yet the darknes ſhall hide me, euen the night ſhall be light about thee: yea, the darknes hideth not from thee, but the night ſhineth as the day: the darknes and light are both alike.* Here is no plea that olde things are out of date, and ſinnes committed many yeares agoe, are forgotten of the Lord: for be ſure, that the ſinne of *Cain* in murthering of his brother, is as freſhly bleeding in the preſence of God, as the ſin thou haſt committed this day; ſo that neither time paſt, preſent, or to come, will helpe vs at all with the Lord. Thirdly, for the circumſtance of perſons: he knoweth all by their names, Pſal. 147. 4. therefore no companie ſhall excuſe thee. Indeede in the world, *multitudo peccantium, tollit pœnam peccati.* when multitudes ſinne, then mens lawes dare not execute: yet be ſure with the Lord, he that runnes with a multitude to doe euill, ſhal be ſure to be puniſhed with them. Neither great men, nor rich men, ſhall be able to reſcue vs out of the hands of God: therefore the point is cleare, that the Lords knowledge is moſt exact

in all particulars.

1. *Vſe* is reprehenſion: firſt, confutation of the wicked, that are aſhamed to doe that in the preſence of men, which they dare moſt impudently doe before God: ſurely hee is able to iudge more exactly of our offences then any man: & therefore if we labour to keepe our ſelues ſecret from the eyes of men, how ſhould we not tremble to ſinne before God? Secondly, correction of the godly, that doe not alwaies ſet themſelues in the preſence of God, but ſometimes take libertie to ſlip into the wayes of their owne hearts, thinking that this is but a ſmall ſinne, and therefore the *Lord will be mercifull to me in this thing:* neuer conſidering the *puritie of the Lord, and the brightneſſe of his glorie*, which is alwayes ſhining round about them.

2. *Vſe* inſtruction: firſt, an admonition to the wicked, that beat their fellow ſeruants, becauſe their maſter deferreth his cōming: let them take heed, for he will come at vnawares vpon them; and let them bluſh for ſhame, ſeeing that mens ſeruants here vpon earth, hearing that their maſter approacheth, betake themſelues to their worke, although before they were at their ſports & idle recreations: we know that ſchoole-boies in the abſence of their maſter, leaue their ſeats, ſpread themſelues abroad, yet the verie voyce of *(venit magiſter)* the maſter comes, preſently makes euery one haſtily betake himſelfe vnto his ſeat. Shall then man bee ſo bold, as to dare to leaue his place, betake himſelfe to his owne pleaſure, when the verie eye of his God lookes vpon him? ſurely nothing is more obuious vnto our eye then this, which argueth that the world is very deſtitute of the feare of God. Secondly, this may be a driection to the godly, to examine them-ſelues in all their particular carriages. Thus Dauid deales with his ſoule, vpon the conſideration of Gods excellent knowledge, Pſal. 139. to the ende: firſt, a pretious eſtimation of it, 17, 18. how deare, how great, what account to make vp the ſumme: all is too ſhort: yet this will he aime at, when he awakes, he will ſtill be with God. Indeede in the violence of paſſion, Dauid may make warre a pretenſe to excuſe Vrias death; but yet Pſal. 51. it ſhall cauſe him vtter many a bitter word, heauie ſighs, and

euen water his couch with teares. The ſecond, is the manifeſtation of his zeale: 1. in his loue of the maieſtie of God, v. 19, 20. 2. of his hatred to the wicked, that diſhonour God, v. 21, 22. See them both: *Oh that thou wouldeſt ſlay, O God, the wicked and bloody men, to whome I ſay, depart ye (from me:) which ſpeake wickedly of thee, and beeing thine enemies are lifted vp in vaine: I hate them, I contend with them as with mine vtter enemies.* The 3. his confidence, v. 23. *Trie me, O God, and know my heart, prooue me, and know my thoughts, conſider if there be any way of wickednes in me, and lead me in thy way for euer.*

This conſideration, can not but haue powerfull operations in the hearts of Chriſtians, fire all that is within them: let vs ſee it in a few of *Davids* affections in the Pſalmes, breathing zeale out of euery pipe.

Loue. *How doe I loue thy law (O Lord) more then the hony or the hony combe, more then thouſands of ſiluer and gold.*

Hatred. *Thine enemies I hate with a perfect hatred.*

Ioy. *Thy teſtimonies are my delight, I reioyce more in them, then they that finde great ſpoyles, more then in my appointed foode.*

Griefe. *Mine eyes guſh out riuers of teares: Oh that my head were a fountaine of teares, becauſe they deſtroy thy law.*

Hope. *Mine eyes are dimme with waiting: how doe I long for thy ſaluation.*

Feare. *Thy iudgements are terrible, I tremble and quake.*

Looke what *pitch of affection* the naturall man beſtowes vpon his *deareſt darling*; what vnſatiable thirſt the *couetous worldling* vpon his *mammon*; the *ambitious* vpon his *honour*; the *voluptuous* vpon his *pleaſure*; the ſame the Chriſtian ſtriueth in equall, yea, (if poſſible) farre exceding; in as much as the more pure the heart is, the more actiue we ſhall finde it: *Zeale* is to the ſoule, that which the *ſpirits* are to the bodie; *wine* to the *ſpirits*, putting vigour and agilitie into them: *be not drunke with wine, wherein is exceſſe, but be filled with the ſpirit*: an excellent Antitheſis, the ſoule may be filled with this zeale, and yet neuer exceede. As *wings* to the *foule*, as *wheeles* to the *chariot*, as *ſailes* to the *ſhippe*, *wind* to the *ſailes*, *courage* to the *ſoldier*, *mettell* to the *horſe*, and *duſt* to make the *earth* fruitfull; ſo is *zeale* as *wings* to the ſoule, to flie aboue earthly and worldly cogitations; as *wheeles*, not to goe, but runne the *wayes of Gods Commandements*; as *ſayles* to driue vs with a *plerophorie* vnto God. This makes vs fight, and puts mettle into vs: yet muſt we take heede how we meddle with this fire, leaſt wee heape coales vpon our owne heads, and bring an ill fauour vpon all our ſeruice, as *Nadab* and *Abihu* beeing vnſanctified. *Aguiſh* and *diſtempered heats*, are farre remote from the *radicall*; nay, an enemie vnto it, and the verie cauſes of *ſickeneſſe* and death: a very *empericke* may iudge of them: For firſt, ſome of theſe are deepely ſicke of the *Phariſaicall humour*; they loue more to be ſeene of men then God, and yet God wil ſee them the beſt; as *Iehu, Come and ſee how zealous I am for the Lord of hoſts.* Theſe trumpets praiſe them before men, but ſhame thē before God. An *aguiſh* or *conſuming* heat by his *fluſhings*, is ſeene more in the face, then the naturall *heat* that warmeth the *heart*. In wiſdome and skill, *artis eſt celare artem*, hiding of art is the beſt art: ſo hidden zeale, is often the beſt zeale.

The ſecond ſort that abuſe this all-ſeeing eye of God; are ſuch as labour of Ahabs diſeaſe: very paſſionate, affect ſtrange geſtures, exceede in all externall humiliation: *horſe-courſers iaydes* will *bound*, *curnet*, and ſhewe more *tricks*, then a horſe well *metled* for the *rode* or *cart*: theſe learne by ſmart to know their Maſters, and gaine no commendation by theſe outward fetches.

The third ſort know God, as *courtiers* know one an other, *complementally*; and beſtow much holy water on one anothers faces: but alas, theſe faire words *pay no debts*: theſe *haue the worlds wealth, yet care not to ſee their brother in want*: theſe ſtick vp feathers for the carkaſſe, beguiling the ſimple, coozening the world, but chiefely themſelues.

The fourth ſort is, ſuch as cannot keepe their eyes at home, their *fire on their own hearths*; but like *briniſh lights*, *ſparkle* and *ſpit* at others; and like *ill couched fire-works*, let flie on all ſides: onely out of their wiſdome, they know how to ſpare *Agag*, and the great ones. Theſe crie out of ſuch as labour to be preciſe in their courſes; and yet alas, how ſhould we be too preciſe, ſeeing the eye of the Lord is neuer off vs?

Laſtly, others there be, that are vnconſtant: commonly in the beginning, they *blaze like ſtraw fires*; but in the ende, *goe out in ſmoake and ſmother*. Theſe haue not cleared their eyes to conſider with Dauid, how deare they ought to make Gods thoughts vnto them, and thereby to bee awaked, that they might ſtill be with God. *Iehu marched* as a man of God, and his word was, *The Lord of hoſts*; but his proiect was the kingdome: and therefore ſoone will the ſong be changed: *Demetrius* cried, *great is Diana*; but he meant her little ſiluer *ſhrines*: many haue ſpoiled *copes*, but it was to make themſelues *cuſhions*: *Iudas complaines of waſt*, but his ſorrow was, that it *fell beſides his bagge*: If *Iezabel* proclaime a faſt, let Naboth look to his vineyard. But he that knowes God indeede, and is warmed with the heat of it, will become a true *Zealote*, whoſe *feruency* is in the *ſpirit*, not in *ſhew*; in *ſubſtance*, not in *circumſtance*; for *God*, not *himſelfe*; guided by the *word*, not by *humours*; tempered with *charity*, not with *bitterneſſe*: ſuch a mans praiſe is of God, though not of men: ſuch a mans worth cannot be ſet foorth, with the tongues of men and angels. Neither let any grieue that it cannot be done: God that knoweth all things, taketh notice of it; and that which is kept in ſecret, he will reward it openly; onely let vs labour to keep nothing in ſecret from him. But it is woe to ſee, how little this walking with God is practiſed: and to burne in the ſpirit, is but counted the phrenſie *of the braine*. Such zeale as this is euery where ſpoken againſt; it hath many enemies, and few friends: the world can no more abide it, then the beaſts can the *elementarie fire*: the rebukes of many haue fallen vpon it; the deuill weaues cunning lyes to bring downe the honour of it: in this our earthly mould, little fewell, much quench-cole, is hardly fired, ſoon cooled: in the worlds opinion it is as common as fire on euery mans hearth; no mans heart without it, if euery man might be his owne iudge: But if they meane to follow Dauid, they muſt riſe a little ſooner to rake it out of the embers of luke-warmeneſſe: Dauid had care from Gods fire within him, to maintaine it all the time of his owne life, and alſo that it might not off Gods altar; he would ſuffer the temples of his head to take no reſt, vntill he had found an houſe for it to dwell in: therefore he is not vnmindfull to leaue it in command vnto his ſonne; and furthermore, to enforce all the people to ioyne with Salomon, he vrgeth them in the preſence of God, to keepe and ſeeke for all his Commandements; eſpecially he giues the charge vnto Salomon, 2.Chron.9. *And thou Salomon my ſonne, knowe thou the God of thy father, and ſerue him with a perfect heart, and with a willing mind:* The argument that muſt mooue vnto this, is the ſame with this in my text: *for the Lord ſearcheth all hearts, and vnderſtandeth all the imaginations of the thoughts:* therefore know thy God, and ſerue him perfectly, and willingly.

Vſe 3. *conſolation.* Firſt, in *trouble*, to know that they are not hid from the eyes of the Lord: ſecondly, in *reproaches*, when the world ſhal ſlaunder vs with the name of *hypocrites*, to conſider that the Lord knowes the vprightneſſe of our hearts: thirdly, in our imperfections, when we find that we are not able to vtter ſo much concerning our profeſſion, as wee beleeue; neither to lay open our wants vnto others, as we could deſire for our comforts: here (I ſay) is ſweet conſolation, becauſe the Lord knowes the willingneſſe of our mind, and will accept of that, as well as of our deeds.

Section 2. *Of Gods integritie.*

Obſeru. 2. Is the integritie of the Lord, without all *partialitie*, in that he hath reſpect neither to the perſon, nor the actions of an hypocrite; but points him out, and diſcouers his particular ſinnes? Integritie containeth two things, *truth* and *freedome*: for an intire God muſt bee moſt true, moſt free, in *thought, word, and deede*: in thought, becauſe he knowes the thing in himſelfe, and by himſelfe; and therefore is not tyed vnto any thing, but knowes it, and thinks it moſt freely: when man is faine, firſt to knowe the thing, and himſelfe by the thing; and therefore his knowledge is dependent, and not of that freedome which is in God. Secondly, moſt true and free in ſpeech: for the Lord can neither lie, nor any waies be made

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to recall his words; for ſhall the Lord ſpeake,and not doe?no verily, *Let God be true, and euery man a lyar, that he may bee iuſtified in his words , and ouercome when he is iudged.* Thirdly, moſt true and free in his actions; *Shall not*, ſaith Abraham, *the iudge of the world doe right?* let there be but a righteous perſon found in Sodome, and he ſhall find mercie : ſo that wee may ſay the vnderſtanding of the Lord is moſt true , his will moſt free, his deſire moſt holy and pure : *præcipiens omnibus quæ ipſe facit.* Hence no accepter of perſons, or actions: Act. 10. 34. *Of a truth I perceiue, that God is no accepter of perſons:* of works, Ecle. 12. laſt ver. *God will bring euery worke vnto iudgement, with euerie ſecret thing whether it be good or euill:* both theſe are together the 1. Pet. 1. 17. *If ye call him Father , which without reſpect of perſons iudgeth according to euerie mans worke :* and in all theſe he is moſt holy. Zeph. 3. 5. *The iuſt Lord is in the middeſt thereof, he will doe no iniquitie, euerie mourning will hee bring his iudgement to light, he fayleth not, but the wicked will not learn to be aſhamed :* they will needes haue the Lord to reſpect them, becauſe he is in the middeſt of his temple: which thing the Prophet graunteth, yet makes this exception, that he is a iuſt *Lord in the middeſt thereof*, and will *doe no iniquitie* for their ſakes: therefore the Lord doth puniſh *grauiſſimè, iuſtiſſimè, certiſſimè:* moſt *grieuouſly*, becauſe of the greatnes of ſinne: moſt *iuſtly*, becauſe of the holineſſe of his law: moſt *certainly*, becauſe of the truth of his iudgement.

Wicked men proſper.

But it will be obiected, wicked men flouriſh : The anſwer is eaſie; Firſt, it is but ſhort, Pſal. 37. 35, 36. *I haue ſeene the wicked ſtrong, and ſpreading himſelfe like a greene bay treee, yet I paſſed away, and loe he was gone ; and I ſought him, but hee could not be found.* Secondly, they are puniſhed in their conſciences with deadly ſecuritie, while they liue in their proſperitie. Thirdly, the more they liue in delight, the greater is their puniſhment : for that feedes them fat for the day of the Lord.

Secondly it may be obiected, that hee which is *ſummè miſericors, debet remittere, aliquid de ſuo iure;* he that is moſt mercifull, muſt remit ſome thing of his right: or els ſhall wee verifie that of the Lord, which we ſpeake of oppreſſions, *ſum-*

mum ius, ſumma iniuria, the vttermoſt right, is the vttermoſt wrong: and therefore if it be the commendation of a man, to forgiue iniuries, and *the glorie of the King to paſſe by offences*, ſhal we not thinke that the Lord hath greater libertie to diſpenſe with his iuſtice, and pardon offences without ſatisfaction? I anſwer, mercy and iuſtice, are in God in the *higheſt degree*, and therefore equall, as beeing God himſelfe; yet may they be *intended* or *remitted*, appeare more or leſſe in his creatures. Secondly, the Lord hath iuſt reaſon with himſelfe, of the ſhewing of his mercie and iuſtice; yet this may we boldly ſay, that the Lord can not pardon any ſinne, without the ſatisfaction of his iuſtice; becauſe iuſtice in God, is after an other manner in him, then any other creature: for in him it is his eſſence, and therefore to denie his iuſtice, were to denie himſelfe.

The point then beeing cleared, theſe may be the reaſons.

1. *Reaſ.* Firſt, from the perfection of his nature: for *Integritie* is that, which conſiſts of all complements, and can admit of nothing, neither in the *exceſſe*, nor in the *defect*.

2. *Reaſ.* The *rule of his wiſdome*, which admits no exception, but containes in it the conditions of a moſt abſolute and neceſſarie truth. A law more vnalterable, then the laws of the *Medes* and *Perſians*.

3. *Reaſ.* Becauſe he will be *iudge of the whole world*, and therefore muſt needes be intire, and iuſt in all actions.

1. *Vſe* reprehenſion: firſt, of the wicked, that dreame of all mercie, and thinke with the hypocrite, that God is nothing but *ſilence*: yet let them know, that it is impoſſible for God to croſſe his nature, and therfore muſt they needes feele the hand of his iuſtice. Secondly, a correction of the godly, which by reaſon of ſome priuiledges, abuſe their chriſtian libertie: ſurely if we be not the *ſeruants of ſinne*, we muſt be the *ſeruants of righteouſnes*, and not our owne maſters.

2. *Vſe* inſtruction. Firſt, admonition to the wicked, that they put not too much on Gods ſkore; becauſe the Lord will prooue a *hard maſter*, and be ſure to aske his owne. Secondly, a direction to the godly: firſt, *To paſſe their time in feare*: for that is the vſe that Peter makes of it, 1. Pet. 1. 17. *And if ye call*

him father, which without reſpect of perſons, iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare. 2. Chron. 19. 7. *Wherefore now let the feare of the Lord be vpon you: take heede and doe it, for there is no iniquitie with the Lord our God, neither reſpect of perſons, nor receiuing of reward.*

Secondly, confeſſion of the Lords righteouſnes: Nehem. 9. 33. *Surely thou art iuſt in all that is come vpon vs: for thou haſt dealt truly, but we haue done wickedly.* Dan. 9. 7. *O Lord, righteouſneſſe belongeth vnto thee, and vnto vs open ſhame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ieruſalem: yea, vnto all Iſrael, both neare and farre off, through all the countries whether thou haſt driuen them, becauſe of their offences that they haue committed againſt thee.* Therefore v. 14. *Hath the Lord made readie the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which he doth: for we would not heare his voice.* Pſal. 119. 137. *Righteous art thou, O Lord, and iuſt are all thy iudgements.* An admirable diſputation is laid downe in the 9. of *Iob:* the queſtion is this, Whether any man compared with God, may be iuſtified. The firſt argument, is drawne from the confeſſion of all mouthes, that they ſhall not be able to *anſwer him one thing of a thouſand.* The ſecond argument, is drawne from his wiſdome and power: *Neuer any beeing fierce againſt God hath proſpered.* The third argument, is an induction of particular examples, drawne from the *mountaines ouerturned in his wrath, and yet they feele it not*; the diſplacing of the earth, *that the very pillars thereof doe ſhake*; the ſtaying of the *Sunne from his riſing*; the *cloſing vp the ſtarres as vnder a ſignet*; the *ſpreading of the heauens*; the *walking on the ſea*; the making of *Arcturus, Orion, the Pleiades*, and the *climates of the South*; he doth *great things and vnſearchable*, yea, *maruelous things without number:* ſo that he may *paſſe by, and no man perceiue him: take the pray, and no man reſtore it.* Thus doth the Lord not *withdraw his anger*, and the *moſt mightie helps ſtoope vnder him.* Hence ariſeth theſe confeſſions, v. 15. to the ende; *Though I were iuſt, yet could I not anſwer*; onely this would I doe, *make ſupplications to my iudge:* if I ſpeake of ſtrength, *he alone is ſtrong:* if I ſpeake of iudgement, *he alone ſhall plead:* if I would iuſtifie my ſelfe, *mine owne mouth ſhould condemne me*: thus goes *Iob* along in confeſſions vnto the 34. v. where he ſhewes the way to bring in his confidence; *Let him take away his rodde from me, and let not his feare aſtoniſh me; then will I ſpeake, and feare him not: but becauſe I am not ſo, I hold me ſtill.* Thus from arguments, God brings forth theſe confeſſions; and theſe confeſſions doe better quiet the ſoule, then arguments againſt the Lord.

Vſe 3. Conſolation to all thoſe that labour for ſinceritie, and ſtriue to ſerue the Lord with willing and perfect mindes; *for vnto all thoſe that diſpoſe their waies in this ſort, ſhall bee ſhewed the ſaluation of God.*

Sect. 3. Of Gods equitie.

Obſer. 3. Is the *equitie* of God without all *contradiction*? the Lord iudgeth not vpon *malice* or *ſuſpitions*, as though hee hated the perſon of the hypocrite, or ſuſpected him for ſome notorious crimes; but tells him plainely, his conſcience iudging with the Lord, that *theſe things are done*, alreadie committed; and therefore no cauſe to complaine of the Iudge. Thus the Lord dealt with our firſt parents, Gen. 3. the Lord examines the matter, and ſaies vnto the ſerpent, *becauſe thou haſt done thus, thou are accurſed:* vnto the woman, *I will greatly encreaſe thy ſorrowes:* vnto Adam, *Becauſe thou haſt obeyed the voice of thy wife, and haſt eaten of the tree whereof I commaunded thee, ſaying, Thou ſhalt not eate of it; curſed is the earth for thy ſake.* Thus dealt he with the whole world, Gen. 6. 5. *When the Lord ſaw that the wickedneſſe of man was great in the earth, and all the imaginations of the thoughts of his heart were only euil, & that continually:* therefore, v. 7 *I will deſtroy from the earth, the man whom I haue created, &c.* Thus dealt he with nations, Ezech. 18. 2. *The fathers haue eaten the ſowre grapes, and the childrens teeth are ſet on edge:* this prouerbe hath no good meaning; for *the ſoule that ſinneth, it ſhall die:* Therefore, O houſe of Iſrael, *are not my waies equall? and are not your wayes vnequall?* ſurely, I will iugde you euery one, according to his wayes. Againe, for particular cities, Gen. 18. *I will goe downe to ſee whether the* *cry which is come vp vnto me be ſo or no.* Laſtly, ſpeciall perſons, Gen.4.9. *Where is Abel?* v.10. *what haſt thou done? the voice of thy brothers blood crieth vnto me from the earth:* now therefore, v.11. *Thou art accurſed from the earth, &c.*

Reaſ. 1. Drawne from the nature of puniſhment, which is alwaies a conſequent of ſinne, and therefore cannot goe before the doings of men.

Reaſ. 2. The conſcience of wicked men, which muſt needs containe in them the bills of Inditement, according vnto which the Iurie muſt proceed, and the Lord himſelfe wil giue ſentence, Reu.20.12. *The dead were iudged of thoſe things which were written in the bookes according to their workes.*

Reaſ. 3. That all may be without excuſe: for what ſhal man ſay vnto his Creator, when the Lord hath told him, *Theſe things haſt thou done?* ſurely, lay his *hand vpon his mouth*, and confeſſe that the Lord is iuſt in all his workes.

Vſe. 1. *reprehenſion.* Firſt, of ſuch as complaine with Iſrael in Ezek. 18. *thy fathers haue ſinned, and we haue borne their puniſhments: It is not ſo, O houſe of Iſrael:* for Gal.6.5. *euery man ſhall beare his owne burden:* 1.Cor.3.8. *euerie man ſhal receiue his wages according to his labour:* therefore to thee, *O Lord, mercy, for thou rewardeſt euerie one according to his worke*, Pſal.62.12. Secondly, a correction of the godly, that murmure at the ſilence of God toward the wicked, and are grieued for his hand vpon themſelues, conceiuing it an iniurie done vnto themſelues, becauſe they iudge themſelues better then the wicked: but let them alſo knowe, that the cauſe of their afflictions is their owne doings: Iam.1.13. *Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with euil; neither tempteth hee any man, but euery man is tempted when hee is drawne away by his owne concupiſcence, and is inticed: then when luſt hath conceiued, it bringeth forth ſinne, and ſinne when it is finiſhed, bringeth forth death.*

Vſe 2. *inſtruction.* Firſt, a direction to the wicked, that they be more carefull of their actions. Secondly, a direction to the godly, that they learne to deny *all vngodlines, and worldly luſts, and liue ſoberly, and righteouſly, and godly in this preſent world.*

Tit.2.12.

Vſe 3. *conſolation.* Firſt in trouble, 2.Theſſ.1.6.7. *For it is a righteous thing with God to recompence tribulation to them that trouble you; but to you which are troubled, reſt with vs.* Secondly, in weldoing thou maieſt haue this conſolation, Pſa.37.3. *truſt thou in the Lord, and doe good; dwell in the land, and thou ſhalt be fed aſſuredly; delight thy ſelfe in him, and hee ſhall giue thee thy hearts deſire:* for the Lord is a moſt equall God, and will not ſuffer either the doings or the ſufferings of his children to go vnrewarded.

CHAP. V.

Of Gods ſilence in generall.

Silence.

THE ſecond part is the holineſſe of the Lords ſentence; which is twofold, *mercy* and *iuſtice*. Mercy, *I held my tongue*; Iuſtice, *but I will reproone thee*. Mercy is deſcribed by fowre arguments; firſt, by his *qualitie*, ſilence: ſecondly, by his *obiect*, about which hee is exerciſed; and that is the doings of the wicked: thirdly, by the *accidentall effects*, and they are wicked thoughts: fourthly, by the forme and manner of theſe thoughts, and that is, to make God like themſelues.

Firſt, of Gods ſilence: which is nothing elſe, but Gods *clemencie* in his *patience* and *long ſuffering*, with his *bountifulneſſe*, and generall goodneſſe toward ſinners. That this may more clearly appeare, we are to vnderſtand that the Lord which is abſolute beeing in himſelfe, Exod.3.14. can haue nothing giuen vnto him, which is not himſelfe: for *I am, that I am*, is a propoſition that hath no more in the *conſequent*, then was in the *antecedent*: for I am, is the antecedent, and I am, is the conſequent: therefore euery conſequent in God, is God. God is ſilent, God the antecedent is I am, and ſilent the conſequent is I am: for nothing is giuen to God that is leſſe then I am, and greater then I am, is impoſſible. Hence God is one moſt ſimple beeing, and impoſſible to be vnderſtood of our ſhallow capacities: therefore hath it pleaſed his maieſtie, that we might

Abſolute attributes.
Conditionall.

vnderſtnd ſome thing of him, to ſhew vs his backe parts, Exod. 33. 23. which are his glorious attributes, Exod. 34. v. 6, 7. among which, we haue this ſilence of God; *ſlowe to anger, and aboundant to goodnes and truth.* Now theſe attributes are of diuers ſorts: ſome *abſolute*, ſome *conditionall*, ſome both *abſolute* and *conditionall:* abſolute, which at all haue no ariſe from the creatures, but follow his abſolute beeing: as his *infinitneſſe*, *eternitie*, and the like, which doe follow from that he is without cauſes, not looking at him for his effects in his creatures: others meerly conditionall; as in creation, *omnipotencie*; which is only in God in regard of his creatures, which in time might feele the worke of an euerlaſting worker. For in God, creation was alwaies act, and neuer power: otherwiſe ſhould the Lord haue begun his act, and then it ſhould not haue beene eternall. Indeede his creature felt the beginning of it, for once it was nothing: and to make that ſomething, we tearme it omnipotencie, which is in the creature alone: for God is not omnipotent in the generation of his ſonne, neither the ſonne and the father omnipotent, in the proceeding of the holy Ghoſt, becauſe this is an abſolute and eternall generation, and proceſſion, that was neuer out of act, and therefore vncapable of any power.

Deus cognoſcitur per modum negationis, eminentiæ, cauſationis.

In the fall of man, this ſilence is meerely conditionall: for if there had bin no ſinne, then ſhould God haue had no ſilence. So in the ſtate of redemption, grace is giuen to God only from that worke in the creature, receiuing him to mercy for Chriſts ſake. For attributes, that may be ſaid to ariſe from his beeing, & yet appeare in his works; are in creation, *goodneſſe, wiſedome*, and the like, which are abſolute in God, and before creation, yet manifeſted from creation, ſeeing he hath placed in theſe creatures, the foote-ſteppes of his goodneſſe, and wiſdome. Now his eternitie and infinitneſſe, may be collected from the creation, but that will be by way of negation: for there is a threefold way of giuing attributes vnto God: firſt, *per modum negationis*, as all imperfections in the creatures: man is finite & hath beginning of dayes, therfore denie them both of God, & ſay Jehouah is infinite and eternall. A ſecond waie, is *per modum*

dum eminentia, by way of excellencie; as what is excellent in the creature, to giue it to God in the higheſt degree: man is good, wiſe, iuſt, holy, therefore God is goodneſſe it ſelfe, wiſedome it ſelfe, iuſtice it ſelfe, holineſſe it ſelfe. The third, *per viam cauſationis*, by waie of making; as the world is a worke aboue the reach of a creature, therefore God made it: redemption a worke aboue the power of angels and men, therefore God muſt redeeme: ſanctification no gift in man, therfore the worke of the holy Ghoſt: and for any creature to thruſt in with God, is no leſſe then blaſphemie. Againe, in mans fall, iuſtice puts forth it ſelfe, yet was it abſolute in God before, and therefore might it appoint, preſcribe laws, and ſet downe certain ends, hauing no conſideration of the creatures ſinne; yet the execution will alwaies follow mans ſinne. So in redemption, mercie which is not the ſame with ſilence in this place, but a free acceptation of the creature in Chriſt: this is alſo abſolute in God, and ſo might haue his worke in God, long before man was miſerable: but to execute this mercie vpon the creature, muſt needes be in his miſerie, where it appeares to vs: & ſo both election & reprobation are manifeſt vnto the creature, yet were long before in God, and with God. Therefore that diſtinction vpon which ſome Diuines build, to ouerthrow Gods decree of reprobation and election, before the corrupt maſſe, is not ſound; for thus ſay they: Gods attributes, are ſome of them abſolute, as *eternity, infiniteneſſe, goodneſſe, wiſedome*, and theſe are preſuppoſed before the beeing of the creature: others againe conditionall, and alwaies haue reſpect vnto the creature; as iuſtice, and mercie: no iuſtice but vpon the condition of ſinne, and no mercie but vpon the condition of miſerie: All this is true, beeing vnderſtood of the execution of mercy and iuſtice: but abſolutely it is falſe, being conceiued of the firſt actions of iuſtice and mercie: for the firſt action of any wiſedome, is to diſpoſe of all things for their ends; and then conſequently to execute: one thing to ſpeake what God doth in himſelfe, and another thing what hee doth in his creatures: therefore by the rule of diuinitie in this place, wee vnderſtand by *ſilence* ſuch a kind of mercie, as appeares vnto man in the ſtate of his ſinne and miſerie, which is equal to all, and no diſtinct fauour of God in Chriſt, but his generall goodneſſe.

Firſt, on mans part; for as ſoone as hee had ſinned againſt God, preſently vpon the very ſinne he was guiltie of *hel, death*, and *damnation*, and the iuſtice of the Lord apprehended him, and therefore preſent execution; and if he had cried, *haue patience with me, and I will pay thee all*; it had beene in vaine: for he ſhould haue promiſed more then he had been able to pay: therefore the Lord muſt haue patience with him *for his mercie ſake*, and a little releiue him in his miſerie. Hence one reaſon is mans miſerie: a ſecond is in regard of God himſelfe, who will be holy in all his workes, and therefore iuſt and mercifull: iuſt becauſe of iniquitie, mercifull becauſe hee will haue all iuſt commendation. Shal it be the commendation of man to ſpare, and ſhall not the Lord ſpare? yes aſſuredly, the Lord is full of clemencie and bountifulneſſe: From his clemencie appeareth his patience and long ſuffering: and from his bountifulneſſe many a temporall bleſſing, as wee ſee by daily experience, to the tempting of the verie godly, that there is no diuine prouidence.

For the *Rhetoricke* in the words: here is firſt to *hold the tongue*, put for *ſilence*: then ſecondly, ſilence put for *patience, meekenes, gentleneſſe, long-ſuffering, and bountifulnes*: for the *Grammar*, the word ſignifies, ſuch a kind of ſilence, as goes with *deafnes*, as though God were both dumme and deafe: but the Lord is not ſo, for he hath made both the dumme and deafe, Exod. 4. 11. and therefore can hee be dumme and deafe at his pleaſure, and alſo ſpeake and heare at his pleaſure. So then I find this word in a more ſignificant coniugation, wherin a double action is ſignified: *Tacitum cogitare*, to thinke a ſecret, to be ſilent for better deliberation: and therefore Gods ſilence is no idle ſilence, but full of wiſdome.

Laſtly, for the *logicke*, this is an adiunct giuen vnto God; now adiuncts make not for the beeing of any thing, but for his welbeing: and therefore the Logicke tels me, that though ſilence bee not for Gods beeing, yet it is a grace that the

Lord will put vpon himſelſe, when he ſaies, *I am ſilent :* And therefore hauing found out in ſome meaſure the wiſdome of God in his word, let vs magnifie him in it, and apply it to our owne hearts.

Obſer. The great God of *heauen* and *earth* that is *prouoked to wrath euery day*, is full of mercy, clemencie, patience, long-ſuffering, and bountifulneſſe toward all. Reaſons drawn *from God*; ſecondly, from the *creature*.

Reaſ. 1. It is *Gods nature*; Eſa. 55.7. for *hee is verie readie to forgiue*, that is, it is his verie nature.

Reaſ. 2. *Gods will:* Ezek. 33.11. *As I liue, ſaith the Lord, I deſire not the death of a ſinner.*

Reaſ. 3. *His glorie:* Exod. 33.19. Moſes deſires to ſee Gods glorie: the Lord anſwers him, *I will make all my good goe before thee*; and what is that? *I will ſhewe mercie on whome I will ſhewe mercie, and I will haue compaſſion on whom I will haue compaſſion.*

Reaſ. 4. *From his words and deeds*; both by himſelfe, and by his Prophets: Iſa. 1.18. *Come let vs reaſon together: though your ſinnes were as crimiſin, they ſhall bee made white as ſnowe: though they were red like ſkarlet, they ſhall be as wooll.* Iſa. 30.18. *yet will the Lord wait, that he may haue mercie vpon you; and therefore will he be exalted, that he may haue compaſſion vpon you.* 2. Chro. 36. 15. *The Lord God of their fathers ſent to them by his meſſengers, riſing early, for hee had compaſſion on his people, and on his habitation.*

Reaſ. In regard of the creature: Firſt, *ſerious meditation* on the time of his patience: Acts 13. 18. *About the time of fortie yeares ſuffered he their manners in the wilderneſſe:* no idle circumſtance but worth the obſeruation; that euill manners ſhould goe vncorrected fortie yeares; which ought now to be laid to heart, and driue vs to a better conſideration of the time preſent.

Reaſ. 2. By this meanes a prouocation to repentance: Rom. 2.4. *Deſpiſeſt thou the riches of his bountifulneſſe, and patience, and long ſufferance, not knowing that the bountifulneſſe of God leadeth thee to repentance, &c.*

Reaſ. 3. Becauſe the creature ſhall finde nothing commendable in himſelfe, which he ſhall not ſee in God: now *ſilence* beeing commendable in man, it ſhall plainely appeare to bee with God: the commendation of *ſilence* in man is often in the prouerbes: as for example, Prou. 10. 19. *In many words there cannot want iniquitie, but he that refraineth his lips is wiſe:* 25. 12. *A word ſpoken in his place, is like apples of gold, with pictures of ſiluer:* 26. 23. *The heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lips.* Therefore will the Lord be free from many words, he will ſpeake in his place, and guide his mouth moſt wiſely.

Reaſ. 4. The *lawe of creation:* Eccles. 3. a time for euerie thing; and therefore that which is to the creature, ſhall be vnto himſelfe: he hath a time for mercy, and hee hath a time for iuſtice.

Reaſ. 5. Becauſe an appointed day: Acts. 17. 30, 31. *The time of this ignorance God regarded not, but now hee admoniſheth all men euerie where to repent, becauſe hee hath appointed a day in which he will iudge the world, &c.* Therefore God for the time of the ignorance of the Gentiles was verie ſilent, but now hauing made his grace ſhine moſt apparently, according to his owne appointment, will ſleepe no more in ſilence, but awake all by the trumpet of the Goſpel; and if they diſobey the Goſpell of our Lord Ieſus Chriſt, then ſhall hee ſhewe himſelfe from heauen, 2. Theſſ. 1. 7. *with his mightie Angels in flaming fire, rendring vengeance vnto them* (not for the dayes of their ignorance, or miſcariages in them) *but becauſe they doe not knowe God, and haue not obeyed his goſpell:* then ſhall they bee *puniſhed with euerlaſting perdition, from the preſence of the Lord, and from the glorie of his power.*

Vſe. 1. *reprehenſion:* Firſt, confutation of the wicked, which cry, Mal. 3. 14. *It is in vaine to ſerue God, and what profit is it that we haue kept his commandement, and that we haue walked humbly before him? we count the proud bleſſed, euen they that worke wickedneſſe are ſet up, and they that tempt God, yea, they are deliuered.* Alas, poore wretches, if there were no more to condemne thee, yet this were ſufficient, that God hath beene ſilent with thee. Secondly correction of the godly, that as yet haue not learned this leſſon, to imitate God in refraining their tongues from ſpeaking againſt wicked men: if they know their calling, they may doe it: but to exaſperate the wicked, is not alwayes neceſſarie: nay alas, they cannot refraine their tongues from ſpeaking againſt their brethren; when they may ſee plainly by this doctrine, that the Lord is ſilent with his verie enemies. Againe, it reprehends all fretting at the proſperitie of the wicked, Pſal. 77.8. yeeld God his ſilence, and wait vpon him: alſo all cenſuring is here condemned. Rom. 2.1,2,3. Iam. 3.

2. *Vſe* inſtruction: firſt, admonition to the wicked, that they haue ſome conſideration of the Lords mercies towards them. The Sun often beating vpon the ſtones, cauſeth them to haue ſome heat, though not at the heart, yet in the outward parts, and therefore a ſhame for them, if they be neuer the warmer for Gods ſilence: the wicked are worſe then little children, who when they haue gotten any thing of their parents, will away without either looke or legge: yet if they know they will haue dutie, then they doe it in ſuch faſhion, that all men may ſee their hearts another way on their game abroad. But wicked men, though they haue bin often told, that the Lord lookes for duty at their hands, yet he ſhall haue none at all: and ſurely, ſuppoſe they haue ſo good a nature, as they will take off their hatts before they ſit downe to the table, yet I am afraid it is more for cuſtome, then any thing els. Thus a ſenſuall mind counteth nothing ſweete, but what is taken in hugger mugger, without Gods allowance: like ſome *gallants, thinke no veniſon ſweet, but that which is ſtolne:* fooles they are, which admire the brightneſſe of the ſunne in the watter, and neuer looke vp to the body. The *whelps that feed vnder the tables,* will fawne vpon their maſters; if any ſmite them, they will preſently flie at them: the *oxe and aſſe knowes their owners,* but wicked men are worſe to God then oxen, aſſes, and dogs are to them. And ſurely for the beſt of their ſpeeches, they are as I may ſay, no better then common tearmes of holines without affection, and therefore like court holy water, good words, but pay no debt. And if at any time, with *Balaam,* they ſee the beautie of Gods church in the dayes of Gods ſilence, then like hypocrits

they wiſh as Balaam did, *Oh, that their ſoules might die the death of the righteous, and that their ende might be like his:* yet all is but a flaſh of lightning, ſoone come, ſoone gone: for there is a thorne caught in their foote, which hindreth their pretended iourney. For this loth to depart, he ſingeth vnto his own ſoule: Shall I in this calme of Gods mercie, looſe my pleaſure? in this time the coſt is cleere: but alas, to liue a godly life, makes me thinke a *lyon* is in the way, and therefore muſt I needs *ſlippe my necke out of the collar*. And thus by their high eſtimation of the preſent, they become pennie wiſe, but pound fooliſh: ſo that when they ſhall be taken away from this eſtate, they come to had I wiſt. But alas, let them know for concluſion, that they are worſe afraid, then hurt: they know not, that to phyſicke in the ſpring is the beſt time of the yeare: the vomit of the ſoule, which is the griefe of repentance, ſhal do the moſt good, while it pleaſeth the Lord to viſite them with the day of his ſilence.

Secondly, here is excellent direction to the godly, firſt to praiſe God, Pſal. 136. all things muſt praiſe God, why? becauſe *his mercie endureth for euer:* which is repeated in euery verſe: and ſurely this may be an excellent motiue to Chriſtians, to make them full of holy affections: for it is a great mercie of God to haue a *large affection of well-doing, when we haue good occaſion thereof*. For God neuer ceaſeth in offering occaſion, but we often ceaſe in hauing affections. Therefore it were an excellent thing, to keepe reckoning *what we runne vpon Gods ſcore:* we do it with men, but alas they are hardly found which thinke *how deepe they are in Gods books*, ſuch ill husbands we are for our ſoules: if I *ouerſhoote my ſelfe with men*, that they may haue a ſaying of me, behold an vngratefull perſon, that will cut me at the heart: but rare it is to know, how I haue ouerſhot my ſelfe with God, in forgetting his long ſilence: if *ought croſſe my corrupt nature, I haue griefe at will*; if I haue *broken a day*, and not kept touch with men, I would not looke them in the face: if my *ſeruant* haue loytered, he bluſheth, and is aſhamed to come before me: and ſhall not I change my countenance? if I were diſpleaſed, my *affections would come afore they* *were ſent for:* but when God is diſpleaſed, euen for the abuſe of his mercies, I can not haue my affections, although I would ſend many a meſſenger for them: ſo ponderous is my corruption which preſſeth downe, that vnleſſe I labour by a better ſpirit, I ſhall neuer giue the Lord the anſwer of his mercies.

Let vs therefore helpe our ſelues a little at theſe dead lifts: firſt, with ſome rules to ouerwraſtle them: ſecondly, with ſome motiues to blow vp our deuotion. Conſider therefore for the firſt rule, how little we are bound vnto the fleſh, Rom. 8.13. *If ye liue after the fleſh, ye ſhall dye*; a heauie reward for a ſlauiſh ſeruice: but on the other hand for the ſecond rule, ſee how we are debt-bound vnto the ſpirit; *But if ye mortifie the deedes of the bodie by the Spirit, ye ſhal liue.* From theſe two rules, we haue motiues innumerable and inualuable, to praiſe the *ſilence* and *mercie* of God: for what a miſerie would it haue bin to haue bin debt-bound to the fleſh, which rewardeth with nothing but hell, death, and damnation? therefore happie ſoules, that haue caſt off this yoke: and againe, what a ioy and felicitie to be vnder the yoke of Chriſt, and debt-bound to his ſpirit? we neede no more to make vs ſing ioyfully vnto the Lord. But alas, ſinnefull paſſions preuent our wills, and *come as we ſay of foule weather, before they are ſent for:* but holy affections in theſe moſt admirable mercies of God, are often quenched for want of zeale: for alas, when doe we *beat our braines, not ſuffering the temples of our heads to take any reſt, till we haue giuen our God ſome argument of our thankefulnes?* We vſe our God, as if it skilled not greatly how he were dealt with, when he deales moſt gratiouſly with vs. If a man bids me to ſupper once a quartar, I thanke him then, and thanke him again when I am come next time after, not onely of my preſent beeing with him, but alſo of my laſt beeing with him; I tell what kind welcome, what good cheere, bidde him ſometime againe, or checke my ſelfe if I forget it: but for ſome great matter, what kindnes? what ſpeeches? what ſeruice will I tender vnto my friend? Shall one ſupper, and not daily bread? ſhall riches, and not Chriſt deſerue a thouſand thanks? for a ſmall benefit I will be at command, and ſhall I not ſurrender my ſelfe vnto God, who hath paid my debt, and purchaſed me a new ſtocke, euen the hope of eternall life? ſhall I bluſh at ſmall vnthankfulnes towards man, and not condemne my ſelfe before God? ſurely when the Lord ſhall take away his mercies, we ſhall come to had I wiſt, and doe ſo much more penance, by how much we were more careles. We will not let goe our leaſes to men for want of payment of the rent; therefore let vs giue God no cauſe to enter and ſtraine vpon vs, and all that we haue, for not magnifying and praiſing him: and let this follow euery repetition of a fauour, that Dauid hath taught vs, Pſal. 136. *For his mercie endureth for euer.*

A ſecond inſtruction, is to imitate God in his ſilence, in being kind towards others, 1. Tim. 1. 16. *For this cauſe was I receiued to mercie, that Ieſus Chriſt ſhould firſt ſhew on me all long-ſuffering, vnto the enſample of them, which ſhall in time to come beleeue in him vnto eternall life:* eſpecially Chriſtians muſt obſerue it. 2. Tit. 2. 2. *Shewing all meekenes vnto all men, for we our ſelues were alſo in times paſt; vnwiſe, diſobedient, ſeruing the luſts and diuers pleaſures, liuing in malitiouſnes and enuie, hatefull and hating one an other.* Thus Dauid approoues himſelfe a man of God, 1. Sam. 24. by his innocencie vnto Saul, in cutting off his garment, when he might haue cut his throat. Motiues to this we haue many: Matth. 5. 7. *Bleſſed are the mercifull: for they ſhall receiue mercie:* againe, for this ſhall they be receiued into the kingdome of heauen, Matth. 25. 34. thirdly, becauſe it makes vs walke worthie of our vocation: Eph. 4. 2. *Walke worthie the vocation whereunto ye are called, with all humblenes of minde, and meekenes, with long ſuffering, ſupporting one an other through loue.* fourthly, it prooues vnto vs our election: Coloſſ. 3. 12. *Now therefore as the Elect of God, holy and beloued, put on tender mercie, kindnes, humblenes of minde, meekenes, long ſuffering, &c.* laſtly, this ſerues for inſtruction of all, to take care for diſpleaſing of God: Matth. 5. 25. *Agree with thine aduerſarie quickely, whiles thou art in the way with him, leaſt thine aduerſarie deliuer thee to the Iudge, and the Iudge deliuer thee to the ſargeant, and thou be caſt into priſon, &c.* Eſpecially thoſe muſt looke vnto it, that haue had long time of Gods ſilence: Rom. 11. *Behold therefore* *the bountifulnes and the ſeueritie of God; toward them which haue fallen ſeueritie, but toward thee bountifulnes, if thou continue in his bountifulnes, or els ſhalt thou be cut off.*

Vſe. 3. *conſolation.* Firſt, in miſerie to conſider that God ſpared vs, when we were ſinners; was reconciled vnto vs, when we were his enemies: therefore much more beeing iuſtified by Chriſt, made his ſonnes, will he loue vs, and bee well pleaſed with vs, Rom. 5. Secondly, conſolation in our welfare, becauſe we haue the ſilence of God, in regard of the true cauſe of it, and therefore haue hope that it ſhall bee continued vnto vs. And thus much of Gods ſilence.

Section. 2. *The obiect of Gods ſilence.*

The *obiect* is the *doings of the wicked:* for the explication whereof, let vs firſt ſee what the word of God makes the obiect of Gods ſilence: Firſt, it cannot endure any ſilence at ſin, becauſe it teacheth plainely, that as ſoone as ſinne is committed, *God ſpeakes*, the *law ſpeakes*, and *the conſcience*, as we may ſee, Gen. 3. and therefore muſt it bee in regard of the conſequent of ſinne: which is firſt of all the *fault:* 2. the *guilt.* 3. the *puniſhment:* now the two firſt are equall with the ſinne, and therefore will they ſuffer no ſilence: therefore muſt it be in the puniſhment *threatned* or *executed*; in threatning the Lord is neuer ſilent, therefore muſt it bee in the execution, which is either *preſent*, or in *comming*; preſent *originall* and *actuall* ſinne, wherein there hath appeared no ſilence of God; for preſently vpon the fall, man became *exarbitant*, and his freewill ran only vnto euill: therefore muſt it be in the puniſhment comming, which is the ſenſible miſerie of man, to wit, the firſt and ſecond death: wherein plainly we haue the ſilence of God, firſt, in regard of the firſt death; the Lord did not preſently depriue him of all the goods of bodie, whether internall or externall: Internall; firſt, in the ſenſe of his *nakedneſſe*, it pleaſed God to couer him; in the loſſe of his created *maieſtie* wherein ſtood his ſhame, it pleaſed God a little to releeue him; for the *beauty of his bodie*, it pleaſed God not to make him altogether deformed; for the health of his *body*, not preſently to make him wearie

Silence in regard of the miſerie of ſinne and not of ſin it ſelfe.

wearie of his life, leauing him to dangers, filling him with diſeaſes, and ſetting the footſteps of death in him. Againe, for the *externall goods* of bodie, ſeruing for *honeſtie* and *neceſſitie*, were not preſently remooued: for firſt, hee left him ſome dominion ouer the creatures, ſome honour and friendſhip amongſt themſelues. Laſtly, for *goods*, whereby his life was maintained, ſome releiſe from the earth, though with his labour, and the *ſweat of his browes, from among thornes and briers*: ſome from the creatures, firſt *cloathing*: ſecondly, *poſſeſſion*: though in the firſt was his ſhame, and in the ſecond calamitie and loſſe. Thus was the Lord ſilent with man in regard of the firſt death, onely concerning the incoation of it: but when the perfection came, then the voice of the Lord breakes out, as he did to the rich man, *This night ſhall thy ſoule out of thy bodie, thy body to the duſt, and thy goods to their owners.* Secondly, for his ſilence in regard of the ſecond death, firſt, in the incoation of it, and that in regard of the conſcience or ſome *extraordinarie iudgement*; in regard of the conſcience, not preſently, the extremitie of horror and feare, whereby man flieth from God, and hides himſelfe: nor dead ſecuritie, whereby there is no ſenſe of hel, but deſperate ſearing vp of the conſcience. Laſtly, the Lord is ſilent a long time before hee bring ſome extraordinarie iudgement vpon them, as he did vpon *Baltaſhar, Saul, Abithophel, Hammon, Iudas*: and this is Gods ſilence with wicked men in regard of the ſecond death; but when the perfection is come, the Lord breakes his ſilence, and ſaies, my creature, away from me, packe into hell, where I will roare vpon thee as a lyon for euer. So then, it plainely appeares, that God is onely ſilent in regard of mans miſerie, in the incoation of the firſt and ſecond death.

Indeede prophane men reſtraine Gods ſilence to an other obiect, to wit, their ſinnes: and hypocrits, to their good actions; Iſa. 59.3. *We haue faſted, and thou ſeeſt it not: we haue puniſhed our ſelues, and thou regardeſt it not.* Laſtly, the *Saints*, to their *troubles* and *afflictions*, wherin they thinke the Lord is too ſilent and too ſlow in hearing of their cries: but all theſe three haue brought in an obiect about which the Lords ſilence can not be conuerſant: for wicked men haue the Lord alwaies calling by his word, to forewarne them of their ſinnes; and hypocrites blaſpheme againſt God, in ſaying he regardeth not goodnes: and the children of God haue forgotten the conſolation which ſpeaketh vnto them, as vnto children: Heb. 12.5. *My ſonne, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.* And thus haue we cleared the point by the word of God. The *Rhetoricke* is this, firſt *theſe things*, for theſe doings; ſecondly, *theſe doings*, for theſe ſinnes; thirdly, *theſe ſinnes*, for the deferring of the puniſhment of theſe ſinnes, for in that is the Lord ſilent. Concerning the *Logicke*, the arguments are the ſubiect, and the adiunct, wherein is contained an agreement of reaſons; and therefore we may take notice how the Lord out of ſinne, a deadly enemie vnto his will, can frame himſelfe an obiect wherein he will delight: from whence the obſeruation riſeth, that the Lord hath great reſpect vnto the miſerie of man.

Obſerv. God that is *holy in all his waies*, and ſuch a God *that wills no iniquitie*, is able in the excellencie of his wiſdome, to ſee ſomething in ſinne, which ſhall mooue him to pitie and compaſſion, euen that which the creature feeleth not: the Lord laies it vnto his heart: for Gen. 3.22. the Lord God ſaid, *Behold, the man is become as one of vs, to know good and euill, &c.* is not an Ironie, but a kind of pitie and ſorrow for the miſerie of man: and therefore we find in the Scripture phraſe, that the Lord is mooued with good, to loue it; with ſinne, to hate it; and miſerie, to pitie it.

Reaſons. 1. *Gods creation:* he loues the worke of his owne hands, and it pities him to ſee it any waies out of order. Gen. 6.6. *It repented the Lord, that he made man in the earth, and he was ſorie in his heart.*

2. Reaſ. *Mans miſerie:* Gen. 6.3. *My ſpirit ſhall not alwaie ſtriue with man, becauſe he is but fleſh.* Gen. 8.21. *I will henceforth curſe the ground no more for mans cauſe: for the imaginations of mans heart is euill, euen from his youth.* Pſal. 78.38, 39. *Yet he beeing mercifull forgaue their iniquities, and deſtroyed them not, but oft times called backe his anger; and did not ſtirre vp all his wrath:*

for he remembred that they were fleſh, yea a wind that paſſeth away, and commeth not againe.

3. Reaſon, *his promiſe*: Act.13.18. *About the time of fourtie yeares, ſuffered he their manners in the wildernes*, becauſe of his couenant: Pſal. 105. where all the good that he did vnto his people, is brought in by reaſon of the couenant and promiſe that he made with *Abraham*, ſware vnto *Izhak*, confirmed vnto *Iaakob*, and left it to *Iſrael* for an euerlaſting couenant.

4. Reaſon, is *the meaſure of ſinne*, which the Lord will ſuffer to be made vp: Gen.15.16. *For the ſinnes of the Amorites is not yet full.*

1. *Vſe* reprehenſion. Firſt, confutation of *wicked mens conceits* of the ſilence of God, thinking that all is well with them, as long as they heare of no meſſengers from the *Lord of hoſts*: alas, it is the miſerie of their ſinnes, that mooues the Lord a little to pitie them; and therefore ſmall cauſe to conceiue ſo highly of Gods mercie. Indeede it were well, if they would magnifie God in this his mercie, by humbling of themſelues and confeſſing the long abuſe of his ſilence: but they on the contrarie, ſet vp themſelues, and confidently beleeue, that they ſhall neuer be mooued. Againe, this confuteth the hypocrite, that takes the ſilence of the Lord, for the approbation of his *thoughts, words*, and *actions*; when, alas, all is but a *ſilence* at his ſinne, and a pitying of his miſerie: the Lord can not but be angrie with them, becauſe they draw him into a league of iniquitie, diſhonour him before men, and conceiue amiſſe of him in thẽſelues. Laſtly, it confutes all *deſpiſers of the riches of Gods bountifulnes, patience, and long ſuffering*, hauing no knowledge *how the bountifulnes of God ſhould lead them to repentance*: and therefore after *the hardnes of their hearts, heape vnto themſelues wrath againſt the day of wrath.*

Secondly, a correction of the godly, in the want of Chriſtian diſcretion; and that is, in beeing too prompt and readie in blazing abroad the faults of others, eſpecially the infirmities of their brethren. We ſee the Lord is *ſilent* at the groſſe ſinnes of prophane hypocrites; and therefore ſhall not we paſſe by the infirmities of thoſe that ought to be deere vnto vs? ſurely this wil bring vs to communicate with the hypocrite: Pſal.50. 20. *Thou ſitteſt and ſpeakeſt againſt thy brother, and ſlandereſt thy mothers ſonne:* therefore *my brethren, iudge your ſelues, leaſt the Lord iudge you* with the hypocrite, for this offence.

2. *Vſe* inſtruction. Firſt, an admonitian of the wicked, to conſider with themſelues, that God will not alwaies be abuſed; he will not alwaies keepe ſilence: for it is but the *holding of the tongue:* ſo that he is neither dumbe nor deafe, but refraineth his lips for a time, that a word may be ſpoken in his place, and it ſhall be a moſt fearfull one: for it ſhall be *in flaming fire, rendering vengeance vpon them* for the abuſe of his mercie. Secondly, a direction to Gods children, to magnifie his maieſtie for giuing them ſo *large a time of repentance:* & alſo to be carefull of the day of our viſitation: Hebr.3.13. *Exhort one another daily, while it is called to day, leaſt any of you be hardened through the deceitfulnes of ſinne.*

3. *Vſe* conſolation to all thoſe that lie vnder the burthen of their ſinnes: for if the Lord ſpare them that neuer ſeeke vnto him, much more will he ſpare vs that ſeeke vnto him earneſtly.

Sect. 3. Of wicked thoughts.

Concerning wicked thoughts. Firſt, the originall of them. Thoughts haue diuers conſiderations: Firſt, they are giuen to God; and that is a *direct thought*, whereby God firſt thinkes himſelfe, and then in himſelfe all things els. Gods knowledge and thoughts are direct of himſelfe, and indirect of all things that are not himſelfe: the reaſon, becauſe God directly knows no leſſe then himſelfe, and therefore can thinke no leſſe then himſelfe: ſo that out of himſelfe, he knowes all things, which no creature in heauen or earth is able to doe. And this thought may be called a direct thought, free from all errour and falſe-hoode; becauſe it can no wayes be blinded by any *externall or internall obiect*, ſeeing it is tyed to none.

Kinds of thoughts.

The ſecond thought is indirect, when the thing muſt firſt be thought, and then may it thinke it ſelfe: for as in a glaſſe, firſt I muſt ſee the image of my face, and then from that my natural face; ſo in thinking, I muſt firſt ſee the image of the thing repreſented

preſented vnto my vnderſtanding, and then by knowing of it I know my ſelfe to know: & this is a *reflexed thought*, agreeing both to *angels* and *men:* and hence riſeth the poſſibilitie of being deceiued, becauſe they may iudge of the obiect amiſſe: and if they doe ſo, then they iudge amiſſe of them-ſelues. Hence the Angels and Adam ouerthrew themſelues: the angels by proud thoughts of their eſtate, and in contempt and diſdaine to be *miniſtring ſpirits for the good of man:* Adam againe was deceiued in neglecting of his true conformitie with Gods lawe, but thought it was to limite him from a great good in *becomming* like God.

A third thought is, when a man will thinke all things out of himſelfe, and through his owne corruptions: and therefore all the beames of Gods wiſedome, comming through ſo corrupt a *medium*, muſt appeare according to his corruption; euen as the ſunne ſhining through a glaſſe windowe which is painted, reſembles the colour of the glaſſe. And thus man that would needs become like God, is in a *paritie of contraries* like God. God thinks himſelfe firſt, and then all things out of himſelfe; ſo corrupt man will now needs thinke himſelfe, and ſo all things out of himſelf: but here lies the difference, that God being no thing but goodneſſe it ſelfe, can thinke nothing but good thoughts: but man beeing nothing but a lumpe and maſſe of ſinne, can think nothing but euil thoughts: it is Gods happineſſe to thinke himſelfe, but mans miſerie as long as he ſtickes to his owne thoughts: and therefore no maruell, if the ſilence of the Lord take no better impreſſion in his mind, but become like his mind, a wicked thought. Yet obſerue this by the way, that as the beams of the ſunne comming through the glaſſe, are not changed by the glaſſe into another nature, nor lighting on the dunghill polluted by the filthines thereof; ſo the beames of Gods goodnes paſſing through the ſoule of a ſinner (though he abuſe them) yet ſtill they retaine their goodneſſe. Hence we learne three kind of thoughts, firſt a direct thought, the ſecōd a reflexed thought, the third a corrupt thought, which is meant in this place: the fountaine of corrupt thoughts is the heart, Gen. 6. 5. whoſe conception is in imaginations,

nations, the verie forming and laying of an accurſed birth: ſhewing that the frame of the heart is full of corruption: and ſecondly that his fruits are accurſed: as the conception is, ſo is the birth: for the thoughts comming frō the corrupt frame of the heart cannot be cleane but muſt needs relliſh of their originall: and therefore the holy Ghoſt hath ſtiled the verie imaginations of the heart to be *euil, onely*, and *continuall*, Gen. 8. 21. *euen from his childhood:* as ſoone as we begin to vſe reaſon, wee frame euill in our hearts. Hence the cauſe plainely riſeth; want of all good thoughts, or want of all conſideration, with the concourſe of all the contraries; want of conſideration made the couetous man euen in temporall things deſtitute of all the comfort of them: Iſa. 44. the cauſe of all that ſtrange Idolatry is, v. 18. becauſe they haue not known nor vnderſtood: and v. 19. none conſidereth in his heart, neither is there knowledge nor vnderſtanding to ſay, how fooliſh haue I beene to *burne halfe of my wood in the fire, for to bake my bread, and roſt my fleſh, and yet of the reſidue to make an abhomination to bowe vnto it*, Ier. 8. 4, 5, 6. There is more conſideration in the verie bruit beaſts, then in Gods Iſrael; and therefore the heart beeing ſo polluted, and deſtitute of all good conſideration, how ſhould it poſſibly prooue otherwiſe, then that man ſhould become full of all euill thoughts: And thus much of the fountaine, which will better be diſcouered in the other points.

The wayes to diſcerne of mens thoughts.

For the ſecond, there bee two wayes of knowing mens thoughts, 1. *immediate* and direct, and this is proper vnto God, 1. Kin. 8. 39. 2. *indirect*, and by *meanes*: For as God onely firſt knowes himſelfe, and then all things by himſelfe; ſo euery creature, euen angels themſelues; firſt knowe the thing, and then themſelues by the thing; this makes their knowledge indirect. And there be foure meanes to helpe in the knowledge of thoughts: Firſt, the *agreement of natures*; as ſpirit with ſpirit, may haue ſecret familiarity, and a communication of thoughts. Thus the deuill beeing a ſpirit, can come more neere our ſoules, then ſuggeſtion by obiects, euen to a ſpirituall communication: elſe tell me how it is poſſible, that the deuil can often informe ignorant perſons with the knowledg of tongues and artes; which cannot be done by obiects, but by familiar conuerſe of natures agreeing. And this is one dangerous way, how the deuill may come to haue knowledge of our thoughts: Act.16. how learned the woman her diuination, but from the information of the deuill? how made ſhe that confeſſion, *Theſe men are the ſeruants of the moſt high God, which ſhewe vnto vs the way of ſaluation:* this was not the holding out of an obiect, but effectuall operation vpon the glaſſe of her mind: therefore the deuill is ſaid to *worke powerfully* in the hearts of vnbeleeuers. Working by obiects cannot bee ſo powerfull: for how long might miniſters preach the way of ſaluation, before men would confeſſe as much as this woman hath done? how long might a ſchoolemaſter hold the Grammar before the eyes of an vnlearned man, before hee would come to vnderſtand the tongue? or any Artiſt holde the Art before an ignorant man, before he would make a ſyllogiſme, &c. And therefore neceſſarily betwixt ſpirits, muſt there bee a communication. Hence the Scripture defines a witch, a woman or ignorant perſon that hath a familiar ſpirit: 1.Sam.28.7. *Seeke me a woman that hath a familiar Spirit.*

2. Meanes, is by *inſtinct*: examples of this, 2.Kin.6.12. & 5.26. & Act. 5. Peter knewe the thoughts of *Ananias* and *Saphyra*: when Eliah complained, 1.King.19.18. *Yet will I leaue ſeuen thouſand in Iſrael, &c.* Rom.11.4.

3. Meanes, is *reuelation by the Scriptures*: by it we may know what be the maine thoughts of all men naturally, Heb.4.12.

4. By ſignes; as by ſpeech, geſture, &c. Gen.4.6.

Beſide theſe fowre, the Papiſts haue two more: 1. Of the *Saints in heauen*, to wit, the *glaſſe of the Trinitie*: but this glaſſe was neuer reuealed vnto any, neither is it poſſible that it ſhould bee reuealed: for whatſoeuer is in God, is God himſelfe: and therefore if wee cannot ſee God according to his glorious eſſence and perfection, Iob 11.7.8.9. Exod. 33.20. *Thou canſt not ſee my face; for there ſhall no man ſee mee and liue:* yet may we ſee Gods backe-parts, which are his attributes, and his workes, which onely are to be ſeene in this world, and in the world to come: Therefore a meere dreame of ſeeing any thing in the glaſſe of the Trinitie, any further then the reuelation of diuine attributes. *Iſaiah* the Prophet neuer learned, or taught ſuch a doctrine as this, nay he hath taught the contrarie, when he ſaies, *Abraham knowes vs not:* and *Iohn* that euangelicall Prophet, called the eagle for ſoring aloft into deep myſteries; and the diuine, becauſe hee was moſt exerciſed in vnfolding the diuinitie of Chriſt, yet neuer reached ſo high as this point, neither euer acknowledged any ſuch diuinitie: nay, he hath taught the contrarie in the Reu. *How long Lord, holy, and iuſt?* his holines and iuſtice they know and acknowledge; but of the time when the Lord ſhall manifeſt his holineſſe and iuſtice, they are wholly ignorant: which could not haue been, if they had beene able to looke into the glaſſe of the Trinitie. Thirdly, Ioſias, 2.Kin.4.22. *was taken away, that he might not ſee the euill to come*; therefore the Saints in heauen ſee not the euill dayes here vpon earth. In a word, againſt all Papiſts; God as he is one moſt ſimple act, cannot be apprehended of any creature: for God in himſelfe is infinite, therefore no finite thing can apprehend him. Secondly, he is moſt ſimple, therefore one: now many acts of vnderſtanding cannot apprehend this one; therfore is it abſolutely impoſſible to reach vnto God by one act of vnderſtanding, which is abſolutely neceſſarie to vnderſtand God ſimply one: therfore God alone knowes himſelfe, and his creature, according as he hath reuealed himſelfe.

A ſecond, the *chamber of meditation*, wherein they put men, and bid them meditate, and afterward they inquire of them what they thought, and ſo ſee what they are fit for; if bloodie minded, then treaſon; if deepe meditations, then Ieſuites.

Aſtrologians haue found out a ſeuenth way of knowing the thoughts, and that is *by the ſtarres:* but they are to know, that the ſtarres worke nothing further then their proper ſubiect, and naturall qualities; and therefore haue no worke vpon the mind, wherein the thoughts are framed: for corporall things cannot worke vpon ſpirituall things, saue only in the altering of their inſtruments.

An 8. meanes is invented, which we call *phyſiognomie*, that can tell mens deſtines by their hands, called *palmeſtrie:* by the face, as the eyes, noſe, for-head, or the countenance; but this is an idle coniecturing, and full of vncertainties: and if the heart be deceifull aboue all things, ſurely if we try by the face, and hands, we ſhall neuer vnderſtand the leaſt of his imaginations: therefore I reſt content in theſe meanes as ſufficient, to wit, beſide that direct knowledge that the Lord hath, mans knowledge, or angels, by communication ſpirituall, by inſtinct, reuelation of Scripture and ſignes.

The kinds of wicked thoughts.

The hypocrits thoughts are here detected of the Lord, that euery man may take notice of them; therfore let vs proceed to the third point, to ſee what be the heads of theſe thoughts: They may be reduced to three heads; either they concerne God, or his *neighbour*, or *himſelfe: God*, profanation of his ordinances, and yet thinke God was *like him:* his neighbours, breach of charitie, and yet thinke *God did approoue* of him in theſe ſinnes: thirdly, againſt himſelfe, in conceiuing ſo well of himſelfe, as againſt both ſobrietie and modeſtie, to pull God into any compariſon with him.

Fowre capitall thoughts againſt God.

The firſt point of thoughts concerning God. There are 4. capitall thoughts, and damnable imaginations that runne naturally in euerie ſinners mind touching God: Firſt, that there is *no God*, Pſal. 10.4. and 14.1. Touching this thought, fowre things: Firſt, in whom it is? *Anſw.* It is in the corrupt minde, and imagination of euerie man naturally that comes of Adam: this appeares, Pſal. 14.1. for the foole in Scripture is euerie ſinner vncalled and vnrepentant. Againe, Rom. 3. Paul goes about to prooue that all are ſinners by proofes out of the Pſal. 10. & 14. thereby intimating, that the foole is to be vnderſtood of all ſinners whoſoeuer.

Obiect. But nature tels euerie man that there is a God. *Sol.* Theſe two contrarie thoughts, may bee both in the profane mind: By nature a man thinkes that there is a God: by corrupt nature that there is no God: for two contraries may be in one ſubiect, as light and darkeneſſe, cold and heat, when neither is in the higheſt degree.

But in what manner ſhall any man deny God by his thoughts? *Anſ.* Firſt, by turning the true God into an Idol of his owne braine: and thus euery man doth by nature, Gal. 4.8. Eph. 2.12. why ſo? becauſe in heart they did not conceiue of God, nor in life worſhip him as he ought to be conceiued of and worſhipped: and therefore, Pſal. 96. 4. all the gods of the Gentiles are called Idols. Now the heart of man turnes the true God into an Idol by three thoughts: 1. That God is not preſent in all places, Pſal. 10. 11. *Tuſh, God ſhall not ſee.* Iſa. 29. 15. 2. That there is no prouidence of God; whereby he obſerueth, ruleth, gouerneth, and ordereth all things on earth in particular: Pſal. 10. 11. *God hideth his face*, Zeph. 1. 12. 3. That there is no iuſtice in God, as when men thinke, that although they ſinne, yet God will not puniſh them: Deut. 29. 19. Pſal. 10. 3. *The wicked man bleſſeth himſelfe in the deſire of his heart.*

The ſecond way whereby a man in thought denieth God, is by placing ſome thing in the roome of the true God: Phil. 2. *whoſe God is their bellie, and riches are the couetous mans idol.* Col. 3. 5. Epheſ. 5. 5. *Queſt.* How can this be? *Anſ.* Looke whatſoeuer a man thinkes to be the beſt thing in the world for him beſides God, that is his god: thus riches and pleaſures are called the gods of men, becauſe they ſet their hearts vpon them, and take them for the beſt things in the world: for after affection followes opinion. And the fruit of this thought, thus lead by affection, is *Atheiſme*, wherby we ſundrie waies deny God: in *practiſe*, in *iudgement:* in practiſe many are infected with this ſinne, firſt *hypocrites* which giue their lips and bodies to God, but hold backe their hearts: ſecondly *Epicures*, whereby men giue themſelues to pleaſures in eating, drinking, playing, as though they were made for nothing els: theſe, do not eate that they may liue, but liue that they may eate: thirdly, *witches*, who either by tradition, or expreſſe compact, worſhip the deuill: to theſe alſo belong thoſe that ſeeke vnto witches, as *Saul*, &c.

Atheiſme in iudgment hath three degrees: firſt, to conceiue otherwiſe of God then he hath reuealed himſelfe in his word. To this head, firſt, *Turkes* belong, who though they hold Chriſt more famous then any Prophet, yet will not haue him

God: and therefore worſhip God out of the Trinitie, and ſo worſhip an Idol. Secondly of the *Iewe*, who though he acknowledge the true God, yet he neither acknowledgeth, nor worſhips him in Chriſt, and therefore worſhips an idol: for Ioh. 4. 23. and 24. Chriſt ſaith, that the Samaritans they worſhip they know not what. Thirdly of the *Papiſt*, whoſe religion in ſubſtance and ſcope is *meere Atheiſme*: for in word, they acknowledge the *true God*, the *Trinitie*, the *perſonall vnion* of both Chriſts natures; yet if we regard their manner of worſhipping, it is coloured and cloſe Atheiſme. As appeares by theſe two reaſons: Firſt, the god that they worſhip is no true God: for the true God is infinite in iuſtice and in mercie, but according to their doctrine he is not ſo: becauſe for the iuſtice of God, they hold that the ſatisfaction of ſinneful men are ſufficient to ſatisfie the iuſtice of God: and for his mercie, they make that imperfect; in that they make a ſupply to Gods mercie, by mans merit: for if Gods mercie be not euerie way mercie, it is no mercie: for grace muſt euerie way be grace, els it is no way grace.

Second reaſon: the Church of the Papiſts is a falſe Church: firſt, in that they rob Chriſt of his *manhood*, by teaching that he is not in heauen locally, but in all places where the maſſe is offered. Secondly, they *diſgrace him in his offices*: in his kingly office, in that they place the Pope aboue him, his deputie in his preſence; whereas we know that all commiſſion ſtayes in the preſence of the King: ſecondly, in that they aſcribe this vnto the Pope, that his lawes bind conſcience; which is as much to take the crowne off Chriſts head, and giue it to the Pope. For his Prieſtly office, which conſiſts in ſatisfaction, and interceſſion, they likewiſe abuſe Chriſt: 1. of his ſatisfaction; becauſe they ioyne with it the ſatisfaction of men in the worke of redemption: 2. of his interceſſion, in that they ioyne the *virgine Marie* an interceſſor for them in heauen: thus they degrade him of his offices, and ſo make him no Chriſt. Now if they denie Chriſt, then the faith, 1. Ioh. 2. 23. and that religion that denies the faith, is no true religion, but *Atheiſme* in iudgement.

The ſecond degree of Atheiſme in iudgement, is when men place ſome creature in the roome of the true God. Thus the Gentiles worſhipped the *Sunne*, *Moone*, and *ſtarres*, in the roome of the true God.

The third degree in iudgement is, when a man holds and profeſſeth no God at all, the higheſt and moſt notorious degree of all. Theſe are not worthie the common breath of men. For if a man that ſaies a lawfull Prince, is no Prince, muſt die for it; much more is he worthie of death, that holds God to be no God. Now by the way, let euery one of vs examine our ſelues, whether we haue any of theſe thoughts and imaginations. Euery one will ſay, I neuer diſcerned any ſuch thoughts in my ſelf: but alas, ſoone may we deceiue our ſelues: for there is in all of vs, firſt a *ſingle thought*, when a man ſimply thinkes this or that: ſecondly, a *double and reflecting thought*, when a man iudgeth and diſcernes what he thinks: the firſt belongs to the minde, the ſecond to the conſcience, which is corrupted ſince *Adams* fall, and therefore can not tell certenly, but may be deceiued.

For the examination of our ſelues, we muſt proceede by certaine tokens and ſignes, whereby we may diſcerne this thought in vs: Pſal. 14. 3. notes 1. a *diſordered life*: 2. not to call vpon Gods name: 3. contemning thoſe that put their truſt in God. If we examine our ſelues by theſe three, we ſhall find that this thought raignes among vs. For firſt, we heare the word often, but we are not amended and reformed by it: I appeale to mens conſciences. Secondly, men goe on in their calling, but neuer call vpon God; or if they doe, it is but for forme and faſhion, in a few words, at ordinarie times: but who cries with a hunger after Gods graces, or for a ſupplie of their wants. Thirdly, no loue of them that truſt in God, but their profeſſion is hated and contemned. Againe, whoſoeuer denies the preſence of God, it is a token he holds there is no God. In the preſence of men, we will not offend men; but in the preſence of God, we offend God. Againe, what is the cauſe that men vſe all vnlawfull meanes to get riches, but onely becauſe they denie Gods prouidence. Againe, euery man reaſons thus; Though I goe on in my ſinnes, yet God is mercifull; hereby Gods iuſtice is denied, and ſo no God: for the true God is as well a God of iuſtice as of mercie. Here then we ſee what notorious ſinners we are, though we had no outward ſinnes: Eccles. 10. 20. *If a man curſe the King in his priuie chamber, the foules ſhall deuoure him*: how much more horrible is it to curſe the King of kings, the God of Gods? therefore euerie one muſt labour to know, ſee, and diſcerne this wretched thought in his heart, which wee may doe by Gods grace, not onely the damnable actions of our times, but the inward thoughts of the ſpirit within vs.

A ſecond thought touching God is, that the word of God is fooliſhneſſe: this muſt eſpecially be vnderſtood of the Goſpel: 1. Cor. 1. 21. Paul calls it fooliſhneſſe, according to the opinion of the world; not becauſe it is ſo in it ſelfe, but in the iudgment and imagination of the Grecian: and 2. 14. that a man ſhould be ſaued, iuſtified, and ſanctified by Chriſt, is fooliſhnes to the naturall man; this alſo in part is to be vnderſtood of the lawe: Deut. 29. 19. Moſes bids the people, *take heed leaſt when they heare the curſes, &c.* where hee intimateth that this euill thought is in mens minds, to thinke that the lawe is fooliſhneſſe, and therefore not to hearken vnto the curſes thereof.

Now this is a dangerous thought, as appeares by the fruit: 1. Hence riſeth that deuilliſh opinion, that religion is but a policie to keepe men in awe from treaſons and rebellions. Secondly, hence ſpringeth all apoſtaſie, and all departing from the faith: Gal. 1. the Galatians were a worthy Church of God planted by Paul, yet there he ſaith, that ſome of them were *departed from the truth*; the reaſon is, becauſe they thought the word of God to be fooliſhnes. Many in the *Eaſt* countries, and in *Aſia*, where the Goſpel was planted by the Apoſtles, by this damnable thought, fell firſt into the hereſie of *Arrius*, and many 600. yeares after *Arrius*, departed to the religion of *Mahomet*. In the *Weſt* church, in *Europe* and *Italie*, the Goſpel was planted by the Apoſtles, & yet afterward fell to Papiſtry: and about 600. yeares after Arrius death, Papiſme ouerſpread all Europe, except in ſome little parts of Greece; and ſo hath raigned till this day: the reaſon is plaine, In euery mans heart lieth this corruption, to thinke the word of God fooliſhneſſe, and hereupon men by nature can embrace any religion, but the truth. And ſo in *England*, let a man broach an hereſie, it ſhall not onely at the firſt, but afterward haue ſtrong and ſtout patrones. When the *family* tooke ſhipping, and came out of *Germany* into *England*, (though it were but a very brutiſh hereſie) yet it was much broached, and had beene more, had it not beene repreſſed by the preaching of the word, and good order of godly Magiſtrates. The cauſe why men are ſo readie to entertaine a ſchiſme or hereſie is, becauſe mans heart by nature is full of blindnes and error, and thinkes the Goſpel fooliſhneſſe and madnes.

Examination of our hearts touching this thought, beeing ſeriouſly performed, we ſhall find it to raigne in high degree: for we are all content to come to the aſſemblies where Gods name is worſhipped, and ſubmit our ſelues to be taught: we are content to heare the preaching of the word, and herein our perſonall ſinnes diſplayed, the terrible curſes of the lawe denounced againſt them, *viz.* iudgements in this life, in death, and at the day of iudgement; and yet we tremble not at all this, our hearts are not amaſed and affrighted at theſe thunderbolts of Gods curſes due to our ſinnes. If a man in the ſtreets crie fire, our hearts will be aſtoniſhed; but when the fire of heauen, kindled by the breath of the liuing God, is cried againſt our ſinnes, we are not mooued: and why? ſurely our hearts are foreſtalled with a falſe imagination, that the word of God is fooliſhnes, & therefore that his plagues, and threatnings, and curſes, are nothing. Againe, when we heare in the Goſpel of the pardon of our ſinnes by Chriſt, and life euerlaſting, repentance, the kingdome of God; few learne this doctrine, repent, and enter into it; becauſe their mind is foreſtalled, and wholly poſſeſſed with this falſe imagination: Pſa. 126. the Iſraelites deliuerance was a dreame, much more then is our ſpirituall deliuerance from Sathan: and no maruell; for the Goſpel is as farre contrarie to mans reaſon, as light to darknes: for that Chriſt by bearing death, and the curſe of God for ſin, ſhould thereby free men from death and the curſe, is quite contrarie to naturall reaſon.

*Vſe.*2. If this be ſo, that all men naturally imagine the word to be fooliſhneſſe, then muſt we followe Pauls rule, 1.Cor.3. 18. *If any man will be wiſe, let him become a foole:* firſt, we muſt renounce our owne naturall reaſon, denie our ſelues, our own iudgement, put out the eies of our naturall vnderſtanding, and ſuffer our ſolues wholly to bee guided by the doctrine of the Goſpel of Chriſt. Secondly, we muſt all pray with Dauid, that God would open our eyes that we may ſee his wil, and *vnderſtand the words of his law*: becauſe our reaſon and imagination is flat contrarie to the Goſpel.

From this ſecond thought ariſeth an other, *viz.* that if the word be fooliſhnes, then I will performe no obedience to the word of God: That this is mans thought naturally, I prooue it thus; Iob 21.14. he brings in the ſinner, ſaying, depart, &c. there is none ſo wicked to ſay ſo in word, but it is their hearts imagination and affection; and he that purpoſeth to walke after his owne wayes, he it is that ſaith, *who is the Lord that wee ſhould worſhip him?* It is a diſgrace for me to bee the ſeruant of God, I will not doe it, therefore depart from me, O God, Ier. 6. 16. they ſay ſo in the purpoſe of their hearts: Luk. 19.14. which place as it is meant of the Iewes, ſo of all other men in the world by nature, that are impenitent ſinners: for ſo long as a man goes on without repentance, hee carries a purpoſe in heart to liue in his ſinnes, and ſo ſaith in heart, I will not beare the yoake of Chriſt, I will be none of his ſubiects, he ſhall not raigne ouer me. Come to an adultreer, drunkard, &c. tell him of his ſinne, he will ſtraight ſwell like a toade, and ſhewe the malice of his heart to him that reprooues him: reaſon, becauſe he meaneth to liue in his ſinnes, &c.

Examination of our hearts touching this thought. Moſt will ſay, they defie and abhorre all ſuch wicked thoughts of not ſeruing God: but after examination had, it will be found that it raignes in our hearts. We can bee content to heare the word, receiue the Sacraments, which are the pledges of Gods fauour, and mercie in Chriſt; and wee are content to looke for ſaluation in Chriſt: but what is the cauſe why after all this; there is ſo little obedience, ſo litle knowledge and conſcience, ſo little mercy and compaſſion, ſo little iuſtice and loue in our callings? ſurely this, becauſe our hearts are wicked, deceitful, full of guile: and what is this guile? I will not obey the waies of God.

Vſe. If this be the well wiſhed thought of mens hearts, then we may ſee what a wonderful hard thing it is to conuert a ſinner: a man may be a long hearer of the word, and by hearing, his mind may be furniſhed with knowledge, with a good conceit, with verie good vtterance, ſo that he may teach and publiſh the Goſpel, and conceiue prayer, and that verie well, and yet this damnable imagination may lurke in his heart; & therfore he may not onely hereby deceiue others, but euen his owne ſoule: for ſo long as this thought is in his ſoule, hee is voide of true repentance: for where true repentance is, there is a reſolution to pleaſe God in all things.

Third thought touching God: *It is a vaine thing to worſhip God*, Iob.21.15. he ſpeakes it not with the mouth, but in the heart: Matth.3.14. Nay, *Dauid*, Pſal.73.13. had this thought in his heart; now I ſee I am deceiued, *In vaine haue I worſhipped God:* but yet this thought comes not into mans heart at all times, but vpon occaſion, as when the godly ſeeth the wicked flouriſh.

Examination. This thought takes great place in our hearts: for goe to the poore mans family, he works and toyles all day to get riches, but neuer worſhippeth God, or calls vpon his name: why ſo? becauſe the heart ſaith, ſo I may haue wealth it is no matter whether I ſerue God, or no. Come to the rich mans houſe, there is nothing but *eating, drinking, ſleeping, gaming*, and the like: why ſo? becauſe his heart ſaith, all is wel, ſo I may haue my pleaſure: it is enough for me, it is no matter for Gods worſhip. The ordinarie man ſaith, he will do as his anceſtors haue done; he hath as good a faith as the beſt, hee will not come to ſermons, for they that haunt ſermons moſt, are vſually the worſt diſpoſed perſons, and none ſo bad as they. If a man profeſſe Chriſt in ſinceritie, hee is a by-word, and a mocke to men. Nay almoſt all men betake themſelues to will-worſhip, not onely the *Papiſt*, *Iewe*, and *Turke*, but the common Proteſtant; he comes to Church, and ſerues God by mumbling ouer the Creede, the Lords praier, and the tenne Commandements; thereby thinking to ſerue God as well as the beſt: the cauſe is, becauſe this imagination taking place in the heart, hindereth all good things in vs.

Fourth thought, is the thought of diſtruſt, and it runnes much in the mind of man: God doth not regard me, God will not helpe me, God will not be mercifull vnto me. This made an entrance to the fall of our firſt parents: for firſt, Eue lookes vpon the fruit, and ſees it to be very beautifull. 2. There enters into her heart a thought of diſtruſt, *viz.* It may be there is no ſuch danger in eating this fruit as the Lord ſaith there is, and it may be God doth not regard vs. When the Iſraelites murmured at the waters of ſtrife, Numb. 20.12. Moſes was barred the Land of Canaan for this diſtruſt: for when hee ſmote the rocke, (as God had commanded him) he thought in his heart, God will not giue water though I ſtrike the rocke: Dauid, Pſa. 31.23. & Pſal. 78.2. is full of ſpirituall confidence: but in an other place ſaies, *I thought all men were lyers*; *Samuel* the Lords Prophet hath deceiued mee; now I ſee that Samuel ſpake not by the ſpirit of God as a prophet, but by his own ſenſe lyingly, when he ſaid that I ſhould come vnto the kingdome of Iſrael: Thus Dauid did not openly diſtruſt God, but Samuel; as if he had not knowne Gods will, but had paſſed beyond the bonds of his calling. Matth. 14. why did Peter ſinke when Chriſt bad him come to him on the water? becauſe his minde was troubled with the thought of diſtruſt; it may be God will not helpe me now walking vpon the ſea: Chriſt reprooues this, *why didſt thou doubt*?

Touching this thought two points: 1. the time when it was in mans thought: 2. the danger of it: For the firſt, it takes place in the time of *danger*, *temptation*, *aduerſitie*, *ſickeneſſe*, and *death*: it troubled Iob in his affliction, Iob 16. when he ſaid, *God hateth me, hee is myne enemie, hee makes me a but:* Pſalm. 77.9. *It may be God will no more haue mercie vpon me.* In peace Sathan

tempts

the frame of the heart: firſt, for his corruption. 2. for his fruits. 3. tearmed mans heart, not euil men alone, or thoſe before the flood; but all men naturally. 4. word euill, that is againſt Gods lawe. 5. from his childhood; as ſoone as he beginnes to vſe reaſon, he frames euill in his heart. Hence the cauſe plainely riſeth; want of all good thoughts, or want of all conſideration: this is the mother ſinne; we muſt keep all the morall law, euen in thought, Luk.10.27. the want of this may be ſeene in matters earthly. 2. in matters ſpiritually: in matters earthly, Eccleſ.4.8. in regard of their natures, ends, and vſes: but in ſpirituall things, there is an abſolute want. 1. Is want of the conſideration of Gods *preſence*, and *prouidence* in regard of our ſinnes, Hoſ.7.2. 2. In regard of Gods *iudgements*; for men neuer thinke of iudgement in this life, nor in the life to come. An 120. yeares *Noah* preached, yet no conſideration; Luk.12. the rich man neuer thought that his ſoule was in danger. 3. Is in *reſpect of a mans owne ſinnes*: for we cannot turne our eyes into our owne boſomes, Ier.8.6. 4. Is want of *thinking of this duty toward God*, Ierem.5.24. ſo the fooliſh virgins contented themſelues with their lampes vnprepared, neuer thinking of the oyle, till the time of grace was paſt; thus hardneſſe of heart and ſecuritie, bring forth theſe wicked thoughts. Hence obſerue the ſtrange opinion of the world: men haue good hearts, meanings, intents, and purpoſes, howſoeuer the actions of their liues be faultie. Hence learne, that the Scriptures are no policies of men; for nothing could reueale theſe wicked thoughts, but the diuine truth: *Angels* and men know not the thoughts. Secondly, learne that thoughts are not free, though they neuer come into conſent or action: therefore repentance of thoughts is neceſſarie, Ioel 2.12. Act.8.22. 1.Theſſ.5. Paul requires that they be *ſanctified in bodie, ſoule, and ſpirit*.

Reaſ. 1. Becauſe a man is curſed for his thought, Pro.5.26. 2. Becauſe actuall ſinnes proceed of euill thoughts: 1. the thought *thinketh it*. 2. after thought, comes *delight*. 3. after delight, *conſent of will*. 4. after conſent, *an execution or practiſe of the ſinne*. 5. after practiſe, comes *cuſtome in practiſe*. 6. after cuſtome and practiſe, *death and damnation*: for thoughts the old world was deſtroyed, Gen.7.21.

Remedies of euill thoughts.

For repentance of euill thoughts, vſe 1. examination. 2. praier. 3. reformation. In examination, firſt we muſt remember, that all thoughts are in euery mans minde by nature; therefore the leaſt occaſion turnes the mind to think them: ſecondly, we muſt heare the word of God attentiuely, we muſt lay open all our ſenſes to the hearing thereof, and let it goe thorough them all, 1.Cor.4.25.

2. *Point*, Prayer. A man muſt pray for the pardon of his thoughts. Act.8.22. 3. *Point*. Reformation of the minde for wicked thoughts, Ephe.4. *be renewed in the ſpirit of your minds:* wherein thoughts and imaginations are conceiued and framed. *Rule*.1. All thoughts muſt be in obedience toward God, Prou.20.18. & 15.22. he muſt not conceiue a thought in his mind, before he haue conſulted with the word, 1.Cor.10.4,5. Phil.4.8. 2. *Rule*. Prou.4.24. to keepe and counter-guard our hearts aboue all watch & ward: men do vſually guard their cities, houſes, and their treaſures; now *Salomon* teacheth, that the heart muſt be guarded more then any citie, houſe, or treaſures, becauſe from it proceed the actions of life. 1. Therefore make a couenant with thy ſenſes, that they be no occaſion or prouocation to any manner of ſinne; this did Iob, cap.31. and Dauid, Pſal.119. *Turne mine eies from beholding couetouſneſſe:* the ſenſes are the windowes of the ſoule, and if God enter not, ſathan will creepe in at them into our hearts. 2. At the beginning, checke an euill thought: for the thought beeing checked, the affections will be quiet. 3. Labour with all care to cheriſh euery good motion of Gods ſpirit: 1. all good cogitations by the miniſterie of the word, or good counſell; hence quench not the ſpirit. 3. *Rule*. We muſt often vſe eleuation of the heart and mind vnto heauen, where Chriſt ſits at the right hand of the Father, Pſal.25.1. Paul bids the Philippians, haue *their conuerſation in heauen:* Iam. 4. *drawe neere to God.* Hence the Lords Supper is a principall meanes of the eleuation of the heart and mind vnto God: this eleuation muſt be continually practiſed: ſuch as are appointed to keepe clockes, doe often euery day pull vp the waights, becauſe they are alwaies going downe.

downeward. *Pray continually*, 1.Theſſ.5.There be three ſpeciall times; the beginning of the day; the firſt good thought & affection euerie day muſt be the Lords: The 2. time the end of the day, commend our ſoules vnto God: The 3. time, receiuing of bleſſings, or feeling the want of them; to praiſe God for the one, and call vpon him for the ſupply of the other.

4. *Rule.* The meditation of ſome ſpeciall matters, whereby ſaluation may be furthered: which is either concerning God, or our ſelues; concerning God, *his preſence*; this made *Dauid* to drawe neere vnto God, Pſal.139. Pſal. 19. his heart is purified by ſeeing God in his lawe, Pſal. 23. in the ſhadow of death he wil not feare. 2. Conſideration of Gods iudgments; not old, but late, and particular vpon perſons, cities, townes: we ſhould lay theſe to the heart, Ier.12.11. Here we muſt practiſe three things; 1. wee muſt obſerue, and carefully marke and remember Gods iudgements. 2. wee muſt apply them to our owne perſons in particular, that they may make vs afraid. Thus *Habacuk* when he heard of Gods iudgement, his knees beate one againſt another, Hab.3. If in a familie one child be beaten, others will take heed. 3. We muſt make vſe of them, Luk.13.3. Third conſideration, is of Gods word; Pſal. 1. It is the propertie of the righteous man to *meditate in Gods lawe, day and night:* Luk. 2. *Marie hid all thoſe things in her heart.* 1. we muſt conſider the ſence of the Scriptures. 2. what experience we haue had of the truth of the word of God in our own liues and conſciences. 3. how farre forth we haue ſwarued in the practiſe of the word; or how farre forth we haue practiſed it. Fourth conſideration, is of Gods works in vs, and vpon vs, this will make vs conſider the workes of creation, preſeruation, prouidence: Iſa.5.12. he pronounceth a woe to them that forget this. 1. Conſider the work of creation: God hath made vs men, when we might haue beene beaſts: that of nothing he made vs to be ſomething. 2. for preſeruation and prouidence, we muſt conſider how he hath preſerued vs from time to time from all dangers, and hath giuen vs all things neceſſarie for this life, and the life to come. 3. for his patience, that he hath not caſt vs into hell, but hath giuen vs a long, and large time

ſhould thereby free men from death and the curſe, is quite contrarie to naturall reaſon.

Vſe.2. If this be ſo, that all men naturally imagine the word to be fooliſhneſſe, then muſt we followe Pauls rule, 1.Cor.3. 18. *If any man will be wiſe, let him become a foole:* firſt, we muſt renounce our owne naturall reaſon, denie our ſelues, our own iudgement, put out the eies of our naturall vnderſtanding, and ſuffer our ſelues wholly to bee guided by the doctrine of the Goſpel of Chriſt. Secondly, we muſt all pray with Dauid, that God would open our eyes that we may ſee his wil, and *vnderſtand the words of his law:* becauſe our reaſon and imagination is flat contrarie to the Goſpel.

From this ſecond thought ariſeth an other, *viz.* that if the word be fooliſhnes, then I will performe no obedience to the word of God: That this is mans thought naturally, I prooue it thus; Iob 21.14. he brings in the ſinner, ſaying, depart, &c. there is none ſo wicked to ſay ſo in word, but it is their hearts imagination and affection; and he that purpoſeth to walke after his owne wayes, he it is that ſaith, *who is the Lord that wee ſhould worſhip him?* It is a diſgrace for me to bee the ſeruant of God, I will not doe it, therefore depart from me, O God, Ier. 6. 16. they ſay ſo in the purpoſe of their hearts: Luk. 19.14. which place as it is meant of the Iewes, ſo of all other men in the world by nature, that are impenitent ſinners: for ſo long as a man goes on without repentance, hee carries a purpoſe in heart to liue in his ſinnes, and ſo ſaith in heart, I will not beare the yoake of Chriſt, I will be none of his ſubiects, he ſhall not raigne ouer me. Come to an adultreer, drunkard, &c. tell him of his ſinne, he will ſtraight ſwell like a toade, and ſhewe the malice of his heart to him that reprooues him: reaſon, becauſe he meaneth to liue in his ſinnes, &c.

Examination of our hearts touching this thought. Moſt will ſay, they defie and abhorre all ſuch wicked thoughts of not ſeruing God: but after examination had, it will be found that it raignes in our hearts. We can bee content to heare the word, receiue the Sacraments, which are the pledges of Gods fauour, and mercie in Chriſt; and wee are content to looke for ſaluation in Chriſt: but what is the cauſe why after all this, there is ſo little obedience, ſo litle knowledge and conſcience, ſo little mercy and compaſſion, ſo little iuſtice and loue in our callings? ſurely this, becauſe our hearts are wicked, deceitful, full of guile: and what is this guile? I will not obey the waies of God.

Vſe. If this be the well wiſhed thought of mens hearts, then we may ſee what a wonderful hard thing it is to conuert a ſinner: a man may be a long hearer of the word, and by hearing, his mind may be furniſhed with knowledge, with a good conceit, with verie good vtterance, ſo that he may teach and publiſh the Goſpel, and conceiue prayer, and that verie well, and yet this damnable imagination may lurke in his heart; & therfore he may not onely hereby deceiue others, but euen his owne ſoule: for ſo long as this thought is in his ſoule, hee is voide of true repentance: for where true repentance is, there is a reſolution to pleaſe God in all things.

Third thought touching God: *It is a vaine thing to worſhip God*, Iob.21.15. he ſpeakes it not with the mouth, but in the heart: Matth.3.14. Nay, *Dauid*, Pſal.73.13. had this thought in his heart; now I ſee I am deceiued, *In vaine haue I worſhipped God:* but yet this thought comes not into mans heart at all times, but vpon occaſion, as when the godly ſeeth the wicked flouriſh.

Examination. This thought takes great place in our hearts: for goe to the poore mans family, he works and toyles all day to get riches, but neuer worſhippeth God, or calls vpon his name: why ſo? becauſe the heart ſaith, ſo I may haue wealth it is no matter whether I ſerue God, or no. Come to the rich mans houſe, there is nothing but *eating, drinking, ſleeping, gaming*, and the like: why ſo? becauſe his heart ſaith, all is wel, ſo I may haue my pleaſure: it is enough for me, it is no matter for Gods worſhip. The ordinarie man ſaith, he will do as his anceſtors haue done; he hath as good a faith as the beſt, hee will not come to ſermons, for they that haunt ſermons moſt, are vſually the worſt diſpoſed perſons, and none ſo bad as they. If a man profeſſe Chriſt in ſinceritie, hee is a by-word, and a mocke to men. Nay almoſt all men betake themſelues to will-worſhip, not onely the *Papiſt*, *Iewe*, and *Turke*, but the common Proteſtant; he comes to Church, and ſerues God by mumbling ouer the Creede, the Lords praier, and the tenne Commandements; thereby thinking to ſerue God as well as the beſt: the cauſe is, becauſe this imagination taking place in the heart, hindereth all good things in vs.

Fourth thought, is the thought of diſtruſt, and it runnes much in the mind of man: God doth not regard me, God will not helpe me, God will not be mercifull vnto me. This made an entrance to the fall of our firſt parents: for firſt, Eue lookes vpon the fruit, and ſees it to be very beautifull. 2. There enters into her heart a thought of diſtruſt, *viz.* It may be there is no ſuch danger in eating this fruit as the Lord ſaith there is, and it may be God doth not regard vs. When the Iſraelites murmured at the waters of ſtrife, Numb. 20.12. Moſes was barred the Land of Canaan for this diſtruſt: for when hee ſmote the rocke, (as God had commanded him) he thought in his heart, God will not giue water though I ſtrike the rocke: Dauid, Pſa. 31.23. & Pſal. 78.2. is full of ſpirituall confidence: but in another place ſaies, *I thought all men were lyers*; *Samuel* the Lords Prophet hath deceiued mee; now I ſee that Samuel ſpake not by the ſpirit of God as a prophet, but by his own ſenſe lyingly, when he ſaid that I ſhould come vnto the kingdome of Iſrael: Thus Dauid did not openly diſtruſt God, but Samuel; as if he had not knowne Gods will, but had paſſed beyond the bonds of his calling. Matth. 14. why did Peter ſinke when Chriſt bad him come to him on the water? becauſe his minde was troubled with the thought of diſtruſt; it may be God will not helpe me now walking vpon the ſea: Chriſt reprooues this, *why didſt thou doubt?*

Touching this thought two points: 1. the time when it was in mans thought: 2. the danger of it: For the firſt, it takes place in the time of *danger, temptation, aduerſitie, ſickeneſſe*, and *death*: it troubled Iob in his affliction, Iob 16. when he ſaid, *God hateth me, hee is myne enemie, hee makes me a but:* Pſalm. 77.9. *It may be God will no more haue mercie vpon me.* In peace Sathan

tempts by preſumption. The dangers hereof, 1. *horrors of conſcience*, and all feares and aſtoniſhments of the heart, which come when the minde diſtruſteth. 2. *Deſperation*, whereby men confidently auouch, that God hath forſaken them, and that he hath cut them off, and that nothing remaines but death: this is often in the heart of repentant ſinners. 3. It weakens the foundation of our ſaluation, which ſtands in the certentie of Gods promiſes; and thus it doth by weakning faith, for by faith we beleeue that God is our Sauiour, and that Chriſt ſhed his blood for vs in particular: now this thought is cleane contrarie to faith, as fire to water; and where diſtruſt preuailes, there ſhall be no faith: hence appeareth the great danger.

Remedie.

We muſt take heede of it, and vſe all meanes in the daies of our peace, that it raignes not in our hearts in the daies of trouble. The meanes are three: 1. the *preaching* of the *Goſpel*: this is the eſpeciall meanes to applie Gods mercie truly to our ſoules and conſciences: therefore a ſoueraigne remedie againſt this thought: for the ſpeach of the miniſter, is as though God himſelfe ſpake, by vertue of the very ordinance of God: if God ſhould ſay to me in his owne voice, my mercie belongs to the beleeuer, I would ſurely beleeue and not doubt: now whē the miniſter ſaith, beleeue in God, & his mercie belongs to thee, it is by the power of this ordinance of God, as if God himſelfe had ſaid it. 2. *Baptiſme:* if a Prince ſhall giue a man a pardon, and put his name and ſeale to it, he will neuer doubt, but aſſure himſelfe of pardon: now when a man is baptized, God puts the parties name in the pardon, and his owne ſeale to the pardon of his ſinnes in Chriſt. 3. The *Lords Supper*, wherein the bread and wine are particular pledges of Gods particular mercie, to euery particular receiuer: and therefore it is, that euery particular man receiues for himſelfe in ſpeciall.

II. Point,

Of euill thoughts, touching our *neighbour*. To finde out what theſe be, we muſt haue recourſe to the commandements, eſpecially to the ſecond Table. Theſe beeing ſpirituall, condemne not onely wicked actions, words, and affections, but alſo the wicked thoughts of man againſt man. And they are of two ſorts in the ſecond table. Firſt, thoughts without conſent. Secondly, with conſent. Without conſent, hath the firſt motions and inclinations in the mind, forbidden in the tenth commãdement; Thoughts with conſent, are thoſe wherein the wil conſenteth with the firſt motions: theſe as they are conceiued, ſo are they practiſed: and are forbidden in the 6.7.8.9. Commandements. 1. Thought, is of *diſhonour*, againſt the 5. commandement: the 2. of *murther*, againſt the 6. the 3. of *Adulterie*, againſt the 7. the 4. of *theft*, againſt the 8. the 5. of *diſgrace*, againſt the 9.

1. Is any thought that tendeth to the contempt and diſhonour of the perſon of our neighbour; and that is a baſe eſtimation of the perſons of our inferiours in reſpect of our ſelues: Luk. 18.11. the learned and zealous Phariſie thinkes baſely of the Publican: this thought is like to *Adonibezek*, who ſitting in his royaltie, had diuers kings with their thombs cut off receiuing meat of him vnder the table, as dogs. Pride makes a man deſtitute of all friends: he hath neither *God*, nor his *neighbour*, nor *himſelfe*: he that hath not God, what happineſſe can he haue? he that hath not his neighbour, what ſocietie can he haue? and not to haue himſelfe, is to be a ſlaue, when he thinks he domineers ouer all. Therfore with Iob learne to ſay, *Lord I am vile:* when we can ſay this & ſee it, it will be a meanes to repreſſe this thought. Iob 39.

2. Thought of murther, is any intent of murthering his neighbour, or any thing tending to murther: Deuter. 15.9. where two ſignes are laide downe of it; firſt an euill eye, to looke vpon the poore without compaſſion: ſecondly, vnmercifull dealing. A ſecond, is the thought to doe ſome hurt to them, that worſhip God truly, Pſal. 74.8. the Babylonian ſpeakes againſt the Iew, *Let vs deſtroy them altogether:* Chriſt ſaith, *Ye ſhall be hated of all men for my names ſake*: this hath bin ſince the time of righteous Abel. This thought proceeds from an other, ſet downe 1. Pet. 4. 4. *the wicked maruell that others will not doe as they doe.*

Ob. Nebuchadnezzar a wicked man, fauoured Daniel. *Anſ.*

Dan. 1.9. it was Gods prouidence that diſpoſed the Kings heart to doe good.

2. Murdering thought, is when a man thinks the Miniſter ripps vp his ſinne in malice.

3. Thought, of adultery, as all vnchaſt thoughts. 4. thought, theft, Pſal.50.18. when thou ſeeſt a theefe, thou runneſt with him: this ſeeing makes him runne in thought and deede. 5. thought diſgrace, to thinke a thing well done ill done, or ill done well done, 1.Sam.1.13.and v.17.28.Matth.19.4.Act.2.13. yet loue thinkes no euill, which beeing wanting amongſt men, makes them thinke all euill. Mens hearts are like drie wood, which burne not alone, but put the leaſt cole to them and they will burne; ſo the leaſt occaſion offered, wil ſet all on fire. This thought of diſhonour, is as the table of Adonibezek: in reſpect of murther, it is a meere ſlaughter-houſe; in reſpect of the thought of adulterie, a meere ſtew; in reſpect of theft, a den of theeues; and in reſpect of the thought of diſgrace, a verie fountaine of all backbiting, ſlaundering, reuiling, &c.

3. *Point, euill thoughts touching our ſelues, fowre.*

1. The *thought of pride*, thinking himſelfe moſt excellent: Iſa.14.13.*Zeph*.2.15.Luk.18.11.Reu.18.7.Gen.3. our firſt parents learned this leſſon of the deuill, You ſhall be as gods: and the leſſe we ſee it, the more it raignes in vs. Pride in outward apparell, is a moſt damnable pride, but none aboue ſpirituall pride: from hence ſprung many ſinnes, and therefore to be abhorred. As 1. ambition, whereby men are not content with their owne eſtate, but ſeeke to be aduanced. 2. preſumption, in daring things aboue his calling. 3. boaſting. 4. hypocriſie. 5. obſtinacie. 6. contention. 7. affectation of nouelties. Secondly, when this thought raignes in vs, Gods ſpirit cannot dwel in vs, Luk.1.51,52.Iam.4.6.Iſa.66.2. Thirdly, when all other ſinnes die in vs, this thought dies not: nay, when the graces of God come, this thought reuiues, becauſe he makes them matter of his pride.

2. The higheſt degree of this is, when a man thinkes himſelfe check-mate with God, Iſa.14.14. two waies: firſt, when

he thinks he may haue power to preuaile with, or againſt God, Dan.3.15. Exod.5.2. Secondly, taking honour due vnto God vnto themſelues, Act. 12.22,23. 2.Theſſ. 2. Antichriſt ſits in the Temple of God as God. *Obiect*. But he is *ſervus ſervorum*. *Anſ*. It is not in word, but in the thought of his heart; in that he thinks he hath power to make lawes binding conſcience, to diſpenſe with the morall law, and Apoſtolicall conſtitutions, and to forgiue ſinnes; hereby he thinks himſelfe to be equall with God.

2. Thought; I am righteous, and neede no repentance, Deut.9.4. two things: firſt, that a man thinks himſelfe by nature righteous: ſecondly, that the Lord giues them all that they haue for their righteouſnes, Ier.2.25. Reuel.3.17. Chriſt came not to call theſe righteous, becauſe their imagination was ſuch, that they were vncapable of his grace. The angels reioyce more for one penitent ſinner, then for nintie nine that neede no repentance. Come to an ignorant man, aske him, can you keepe the law? yea: and that he lookes to be ſaued by this righteouſnes, and by the works of the law. Hence we ſee how euery man by nature is a Papiſt. Secondly, this ſheweth vs that it is a very difficult point, to bring a man to true humiliation. Thirdly, we ſee why men neglect the preaching of the Goſpel, becauſe it teacheth a ſtrange doctrine vnto corrupt reaſon.

3. Thought of ſecuritie; I proſper, and am free from all Gods iudgements: I am not in danger of hell, death, and damnation: Pſal.10.6. Iſa.28.15. Pſal.30.7. This makes the Miniſters labour in vaine, Zeph.3.5. Noe an hundreth and twentie yeares.

Fourth thought in miſerie, to thinke my croſſes to be worſe then indeede they are: Iob.6.3. come to comfort them, *Oh neuer man was vexed as I am*. The cauſe of theſe is, Gen.6.5. & v.21. the heart, which ſometimes ſignifieth the fleſhie part of man, which is the beginning of vitall blood placed in the middle of the body. 2. the ſoule. 3. the faculties. 4. the middle of any thing: Pſal.46.2. but here is meant the vnderſtanding, wil, and affections: Epheſ.4.23. imaginations: this word ſheweth

the

the frame of the heart: firſt, for his corruption. 2. for his fruits. 3. tearmed mans heart, not euil men alone, or thoſe before the flood; but all men naturally. 4. word euill, that is againſt Gods lawe. 5. from his childhood; as ſoone as he beginnes to vſe reaſon, he frames euill in his heart. Hence the cauſe plainely riſeth; want of all good thoughts, or want of all conſideration: this is the mother ſinne; we muſt keep all the morall law, euen in thought, Luk. 10.27. the want of this may be ſeene in matters earthly. 2. in matters ſpiritually: in matters earthly, Eccleſ. 4.8. in regard of their natures, ends, and vſes: but in ſpirituall things, there is an abſolute want. 1. Is want of the conſideration of Gods *preſence*, and *prouidence* in regard of our ſinnes, Hoſ. 7.2. 2. In regard of Gods *iudgements*; for men neuer thinke of iudgement in this life, nor in the life to come. An 120. yeares *Noah* preached, yet no conſideration; Luk. 12. the rich man neuer thought that his ſoule was in danger. 3. Is in *reſpect of a mans owne ſinnes*: for we cannot turne our eyes into our owne boſomes, Ier. 8.6. 4. Is want of *thinking of this duty toward God*, Ierem. 5.24. ſo the fooliſh virgins contented themſelues with their lampes vnprepared, neuer thinking of the oyle, till the time of grace was paſt; thus hardneſſe of heart and ſecuritie, bring forth theſe wicked thoughts. Hence obſerue the ſtrange opinion of the world: men haue good hearts, meanings, intents, and purpoſes, howſoeuer the actions of their liues be faultie. Hence learne, that the Scriptures are no policies of men; for nothing could reueale theſe wicked thoughts, but the diuine truth: *Angels* and men know not the thoughts. Secondly, learne that thoughts are not free, though they neuer come into conſent or action: therefore repentance of thoughts is neceſſarie, Ioel 2.12. Act. 8.22. 1. Theſſ. 5. Paul requires that they be *ſanctified in bodie, ſoule, and ſpirit*.

Reaſ. 1. Becauſe a man is curſed for his thought, Pro. 15.26. 2. Becauſe actuall ſinnes proceed of euill thoughts: 1. the thought *thinketh it*. 2. after thought, comes *delight*. 3. after delight, *conſent of will*. 4. after conſent, *an execution or practiſe of the ſinne*. 5. after practiſe, comes *cuſtome in practiſe*. 6. after cuſtome and practiſe, *death and damnation*: for thoughts the old world was deſtroyed, Gen.7.21.

Remedies of euill thoughts.

For repentance of euill thoughts, vſe 1.examination. 2.praier. 3.reformation. In examination, firſt we muſt remember, that all thoughts are in euery mans minde by nature; therefore the leaſt occaſion turnes the mind to think them: ſecondly, we muſt heare the word of God attentiuely, we muſt lay open all our ſenſes to the hearing thereof, and let it goe thorough them all, 1.Cor.4.25.

2. *Point*, Prayer. A man muſt pray for the pardon of his thoughts. Act.8.22. 3.*Point*. Reformation of the minde for wicked thoughts, Ephe.4. *be renewed in the ſpirit of your minds:* wherein thoughts and imaginations are conceiued and framed. *Rule*.1. All thoughts muſt be in obedience toward God, Prou.20.18. & 15.22. he muſt not conceiue a thought in his mind, before he haue conſulted with the word, 1.Cor.10.4,5. Phil.4.8. 2. *Rule*. Prou.4.24. to keepe and counter-guard our hearts aboue all watch & ward: men doe vſually guard their cities, houſes, and their treaſures; now *Salomon* teacheth, that the heart muſt be guarded more then any citie, houſe, or treaſures, becauſe from it proceed the actions of life. 1. Therefore make a couenant with thy ſenſes, that they be no occaſion or prouocation to any manner of ſinne; this did Iob, cap.31. and Dauid, Pſal.119. *Turne mine eies from beholding couetouſneſſe:* the ſenſes are the windowes of the ſoule, and if God enter not, ſathan will creepe in at them into our hearts. 2. At the beginning, checke an euill thought: for the thought beeing checked, the affections will be quiet. 3. Labour with all care to cheriſh euery good motion of Gods ſpirit: 1. all good cogitations by the miniſterie of the word, or good counſell; hence quench not the ſpirit. 3. *Rule*. We muſt often vſe eleuation of the heart and mind vnto heauen, where Chriſt ſits at the right hand of the Father, Pſal.25.1. Paul bids the Philippians, haue *their conuerſation in heauen:* Iam. 4. *drawe neere to God.* Hence the Lords Supper is a principall meanes of the eleuation of the heart and mind vnto God: this eleuation muſt be continually practiſed: ſuch as are appointed to keepe clockes, doe often euery day pull vp the waights, becauſe they are alwaies going

downeward. *Pray continually*, 1. Theſſ. 5. There be three ſpeciall times; the beginning of the day; the firſt good thought & affection euerie day muſt be the Lords: The 2. time the end of the day, commend our ſoules vnto God: The 3. time, receiuing of bleſſings, or feeling the want of them; to praiſe God for the one, and call vpon him for the ſupply of the other.

4. *Rule.* The meditation of ſome ſpeciall matters, whereby ſaluation may be furthered: which is either concerning God, or our ſelues; concerning God, *his preſence*; this made *Dauid* to drawe neere vnto God, Pſal. 139. Pſal. 19. his heart is purified by ſeeing God in his lawe, Pſal. 23. in the ſhadow of death he wil not feare. 2. Conſideration of Gods iudgments; not old, but late, and particular vpon perſons, cities, townes: we ſhould lay theſe to the heart, Ier. 12. 11. Here we muſt practiſe three things; 1. wee muſt obſerue, and carefully marke and remember Gods iudgements. 2. wee muſt apply them to our owne perſons in particular, that they may make vs afraid. Thus *Habacuk* when he heard of Gods iudgement, his knees beate one againſt another, Hab. 3. If in a familie one child be beaten, others will take heed. 3. We muſt make vſe of them, Luk. 13. 3. Third conſideration, is of Gods word; Pſal. 1. It is the propertie of the righteous man to *meditate in Gods lawe, day and night:* Luk. 2. *Marie hid all thoſe things in her heart.* 1. we muſt conſider the ſence of the Scriptures. 2. what experience we haue had of the truth of the word of God in our own liues and conſciences. 3. how farre forth we haue ſwarued in the practiſe of the word; or how farre forth we haue practiſed it. Fourth conſideration, is of Gods works in vs, and vpon vs, this will make vs conſider the workes of creation, preſeruation, prouidence: Iſa. 5. 12. he pronounceth a woe to them that forget this. 1. Conſider the work of creation: God hath made vs men, when we might haue beene beaſts: that of nothing he made vs to be ſomething. 2. for preſeruation and prouidence, we muſt conſider how he hath preſerued vs from time to time from all dangers, and hath giuen vs all things neceſſarie for this life, and the life to come. 3. for his patience, that he hath not caſt vs into hell, but hath giuen vs a long, and large time

of repentance. 4. that wee are not borne among the heathen, but in the boſome of the church, where hee hath giuen vs his word, reformed our iudgments, mollified our hearts, and prouoked vs to euerie good worke, Eccleſ.7.13. Pſal.77.12.13.

Second conſideration of our ſelues: 1. of our owne particular ſinnes, whether they be corruptions of the heart, or ſinnes of our liues, Pſal.119.59. Lam.3. *Come, let vs ſearch and try our wayes.* 1. In what manner we haue ſinned againſt God, whether of ignorance or knowledge, of preſumption or weaknes, of conſtraint or wilfulneſſe. 2. The greatneſſe of euerie ſinne, yea of the leaſt ſinne, how the infinite maieſtie of God is offended, and his iuſtice violated. 3. The number of them: and here we ſhall find them with Dauid, more then the *haires of our head*, or the *ſands of the ſea.* Muſt a man conſider them whē he is ſure they are pardoned? yes, ſo did Dauid; Pſal. 25. *Hee praied for the pardon of the ſinnes of his youth.*

That this may take the deeper impreſſion, let vs conſider of the degrees of our miſery. 1. A ſeparation from all fellowſhip with God, Iſa.59.2. 2. a ſocietie and fellowſhip with the deuill and his angels; which ſtands in this, that a man by nature beares the image of Sathan, and performes homage vnto him in the practiſe of all ſin. 3. all manner of calamities; in this life ſickenes of body, damages and loſſes, in name, in goods, and in friends. 4. the horror of a guiltie conſcience, which is euen a beginning of hell fire: for firſt it is a mans accuſer, accuſing him for his ſinnes. 2. his iudge in the roome of God, giuing ſentence againſt him in his life. 3. the hangman, becauſe it condemneth eternanally. 4. the ſecond death, which is an apprehenſion of the wrath of God eternally in bodie and ſoule.

3. Of our particular temptations, wherewith Sathan daily aſſaults vs, 1. Pet.5.8. If enemies ſhould inuade the land, we would conſider what place of the land is weakeſt, and lay all hold to that: ſo Sathan labouring againſt vs daily, wee muſt examine what is the weakeſt part of our hearts, and by what ſinne he is moſt able to make breach into them; and then by Gods grace we ſhall vſe ſome ſtrength againſt them.

4. Conſideration, of our particular ends, Exod.32.29. 1. the

the time of our end, that is moſt vncertaine. 2. the place likewiſe vncertaine: *Ahab repented when hee heard of his ende*; ſo did *Nineueh*; and ſo muſt we all.

5. Conſideration, of our reckoning in the laſt iugement. A traueller comes to an inne, hauing but one pennie in his purſe, yet he calls for the beſt meate, and ſpends moſt ſumptuouſly: will not euery man iudge him to be void of all conſideration? Thus deale men in the world; ſpend all that God hath giuen them, neuer thinking of the day of reckoning: yet Paul Acts, 24. conſidering this, *kept a good conſcience before God and man.*

6. Of our eſtate, whether we be members of the kingdome of darkneſſe, or of grace. A man may liue in the Church, and yet belong to Sathans kingdome.

5. *Rule.* We muſt labour in our hearts to be aſſured of our particular reconciliation to God in Chriſt: this aſſurance or certificate of the ſpirit, is commonly called *faith*: Now when this particular aſſurance is ſetled in them, it will purifie them: for *faith purifies the heart*, affections, and thoughts: for a man beeing thus aſſured, will reſolue neuer to offend God any more, but to honour and obey him euen in his thoughts. 3. Obſerue from hence, that mens beſt thoughts, are grieuous ſinnes againſt God. 4. *Vſe.* All Readers or ſtudents in Diuinitie ought to humble themſelues before God, and pray that he would open their eyes, and teach them the wonders of his law, before they attempt to ſtudie and read the Scriptures; becauſe the imaginatiōs of man by nature are wicked: yea whatſoeuer his heart ſtudieth, frameth, or inventeth. Pſal. 119. Dauid at leaſt tenne times prayes to God, that he would reueale to him the ſtatutes and wonders of his lawe. This example ought to be a patterne and preſident to all ſtudents of diuinitie, neuer to read or meditate in the Scriptures, before they haue prayed to God to open the eies of their vnderſtanding, that they may rightly diſcerne of that which they reade.

Obſ. The doctrine is cleare and euident, that an hypocrit or any wicked man cannot thinke a good thought: for he looks through his owne corruption, and therefore as he is diſpoſed, ſo muſt all be that comes to his vnderſtanding, will, or affections. Againe, his practiſe is lewd, therefore his thoughts muſt be anſwerable: for he cannot do otherwiſe then he thinketh. Thirdly, the heart, which is the fountaine, is framing thoughts which are euill; in their kind, *all*; in their extent, *onely, continually, and from his infancie.* Fourthly, there is no conſideration of Gods *preſence*, of Gods *iudgements*, of his owne *ſinnes*, or the *duties* he oweth vnto God. Fiftly, when he thinks of God, he is *profane*; when of his neighbour, *vnrighteous*; when of himſelfe, *proud*, *hautie*, and *inſolent*. Let God be good vnto him in temporall fauours, be ſilent at his ſinnes, vſe compaſſion towards him; offending, gentleneſſe; in his iuſtice remembring mercie; patience, moſt gently ſuffering him in his ſinnes, and deferring the puniſhment: longanimitie, a long time exſpecting his repentance: and laſtly bountifullneſſe, beeing rich in goodneſſe, and powring forth his good gifts vpon him: yet for all theſe, he hath not one good thought to beſtowe vpon God.

Let his neigbours liue quietly by him, offer him no wrong, do him the beſt kindneſſe he can, aduiſe him by good counſel; yet can he not ſo much as afford him a good thought: laſtly, let his conſcience checke him, and cauſe ſome hote ſtirres within him; yet he will checke his conſcience againe, and put it to ſilence with a wicked thought, againſt himſelfe and his owne ſoules ſaluation. Where then is his free will of doing good, if he cannot thinke a good thought to do himſelf good? will he, thinke you, buſie his braine, and ſet his temples a working to pleaſe God? no aſſuredly: for iudgement, will, and affections, which are the principles of our actions, are wholly taken away: Rom. 3. *There is none that vnderſtandeth*; therefore no iudgement in ſpirituall matters. Secondly, *none that ſeeketh God*; their will & affections are eſtranged. Thirdly, *all haue declined, and are made vnprofitable*; there the power and endeuour are wanting. 1. Cor. 2. 14. *The naturall man perceiueth not the things of God*; there is want of iudgement. Rom. 8. 5. they that liue after the *fleſh*, ſauour the things of the *fleſh*; where the will is meerely carnall. Phil. 2. *God worketh both will and deed.* Ezek. 36. 26. *God giues the heart.* Rom. 7. 14. man is carnall, the law ſpirituall; how ſhould that which is carnall, affect that which is ſpirituall? Ioh. 15.5. *Without mee yee can doe nothing.* Againe, the counſellers, 1. domeſtical, 2. externall, internall. & domeſticall. 1. fleſh Rom. 8.6. 2. the concupiſcence of the fleſh, Rom. 6.12. 3. *carnis* . *διανοια*, the wiſedome of fleſh, is enmitie with God. 4. the will of the fleſh, as a queene: externall, 1. deuill, 2. world, Epheſ. 2. 2. Man therefore hauing no principles of good thoughts, and that which is to be thought vpon beeing ſpirituall, and he carnall, and hauing ſixe moſt woefull counſellers, foure at home with him in his owne breaſt; as the fleſh, which can no waies ſauour the things of God, and therefore doth alwaies intreat for obedience to his owne luſts: ſecondly concupiſcence, wherby the fleſh is made more ſtrong and effectuall to command: thirdly, a carnall diſcourſe againſt Gods wiſedom: fourthly, a Queene, or rather an vſurping Iezabel, to ſet vp her throne in the ſoule, to informe and command what ſhall be done: and laſtly, two outward enemies that creepe neere vnto the walls of the ſoule, as the deuill, and the world, full of polices and great in ſtrength: how ſhould it be poſſible that the ſoule ſhould reſiſt? nay alas, the watch and ward is wholly neglected: and therfore ful poſſeſſion is giuen vnto the enemies. This doctrine then doth fully ouerturne all free-will. This doctrine hath two branches, the firſt, that all the thoughts of wicked men are corrupt and wicked; the ſecond, that a good thing by accident, may be the cauſe of euill: for, Thou thoughteſt, in this place, is brought in as a conſequent of Gods ſilence.

1. Doct. *All mens thoughts by nature are ſinnfull:* this doctrine is alreadie cleared, for theſe reaſons haue beene formerly inlarged.

1. The fountaine is altogether vncleane, and who can bring that which is pure out of corruption? not one of a thouſand: ſurely none but God.

2. Man is depriued of all good conſideration, and therfore nothing is in his heart, but the conſideration how to doe euill.

3. The vnderſtanding is altogether blind, the wil and affe-

ctions neuer ſeeke after God, the whole man is declined from good to euill, and all that he doth is vnprofitable.

4. Nothing can extend it ſelfe beyond his nature; therefore man beeing carnall, and ſold vnder ſinne, cannot get vp ſo high in his meditations, as the lawe of God which is ſpirituall.

5. He who takes counſell with his owne fleſh, yeelds to his owne luſts, diſcourſeth againſt Gods wiſedome; lets his owne will raigne, is captiuated by the deuill, and allured by the world, cannot but think of that which is euil againſt God and man.

Vſe. 1. *reprehenſion.* 1. Confutation of Papiſts, that magnifie free will. 2. the world, that ſay thoughts are free, they haue good meanings, &c. Secondly, correction of the godly, for iudging the pollicies of the wicked as ſtrong caſtles of defence.

Vſe. 2. *inſtruction.* 1. Admonition to the wicked, not to boaſt too much of their plots and deuices; for all their imaginations & thoughts are ſure to come to naught. Secondly, direction vnto the godly, alwayes to haue God in their thoughts.

Vſe. 3. *conſolation.* Firſt, in aduerſitie to conſider, that all the plots of wicked men are not onely vanitie, but alſo impietie; and therefore as they cannot ſtand, ſo ſhal they be ſeuerely puniſhed. Secondly, in proſperitie, to conſider how God is the vpholder of their heads, their lot, portion, and inheritance, and therein to repoſe the ſweetneſſe of their thoughts.

2. *Doct.* A good thing, by accident may be the cauſe of euill; as ſilence the cauſe of this thought: Hoſ. 7. 1. *When I would haue healed Iſrael, then the impietie of Ephraim was diſcouered, &c.* God here put on the perſon of a Phyſitian, who while he goes about to heale the maladie makes it worſe, and finds [illegible] euill to be more grieuous. 1. Becauſe he finds the patient more peruerſe, and to vſe all ill diet. 2. the diſeaſe beeing ſtirred, and ſo ſturdie in his owne nature, that it rebells againſt the remedie. Rom. 7. 8. ſinne is dead without the law, but the law makes it to liue: hence wee ſee that God would heale vs, but

we turne our diſeaſe into putrifaction and rottenneſſe, and ſo become incurable: and no maruaile; for though all men bee made of one mettall, yet they bee not caſt all in one mould: there is framed of the ſelfe ſame clay, as well the tile to keepe out water, as the pot to containe licour: the brickie nature of man will not be waſhed by Gods raine from heauen: it ſhall haue no entrance into his ſoule. The Sunne doth harden the durt, and melt the waxe; ſo the wicked being the filth of the world, cannot be ſtamped with the beames of Gods wiſdome, but are hardened: Fire maketh the gold to ſhine, and the ſtraw to ſmother; perfumes refreſh the doues, but kill the beetles: ſo the fire of Gods word ſmothereth in the wicked, and the verie ſweetneſſe of it kills them. The vine will ſpread by nature, and the more we ſeeke by art to alter it, the more in the ende we ſhall augement it: It is proper for the palme tree to mount; the heauier we load it, the higher it ſprouteth: although yron be made ſoft with fire, it turneth to his hardnes: the ſilly mouſe wil by no manner of meanes be tamed: the ſubtill fox may wel be beaten, but neuer broken from ſtealing his pray: ſeaſon the wood neuer ſo well, the wine will taſt of the caske: tranſlate the crabbe-tree, where and whenſoeuer you pleaſe, and it will neuer beare ſweet apple: the blacke will take no other colour: the ſtone *Abeſton* beeing once made hot, neuer will be made cold: can the Ethiopian change or alter his skinne? the Leopard his hew? it is impoſſible to gather grapes on thrones, or figs on thiſtles; this cannot be brought to paſſe by any art: the ſtone in Scicilia, the more it is beaten, the harder it is; ſo the more God handles the wicked, the worſe they are. He that ſtoppeth the ſtreame, cauſeth it to ſwell higher: he that caſteth water on the fire in the ſmiths forge, maketh it to flame fiercer: ſo is it with the wicked, touch them and they ſparkle in your face. But alas, they know not how the wound that bleedeth inwardly is moſt dangerous; that the fire kept moſt cloſe, burneth moſt furiouſly: that the ouen dammed vp, baketh ſooneſt; that ſores hauing no vent feſter ſecretly: Thus they ſwallow the baite which will breed their bane; they ſwill the drinke that wil expire their date: the Scorpion can feed on the earth ; the quaile can be fat with poyſon : but alas, their food bee it neuer ſo good, yet they wil fat vp themſelues with it againſt the day of ſlaughter. Thus then good things are peruerted to the wicked to their ruine: The fire is an elemẽt moſt neceſſary, yet the wicked houſholder may as wel make it burn his houſe, as burne in it : tryacle doth as well poyſon as help, if it be taken out of time : wine immoderately taken kills the ſtomacke, enflames the liuer, and miſcheifes the drunkard: Phyſicke deſtroyes if it be not well tempered : Lawe accuſeth if it be not wel interpreted: poyſon is taken out of the hunnyſuckle by the ſpyder, venome out of the roſe by a canker, dung out of the maple tree by the ſcorpion: ſo the greateſt wickedneſſe, out of the greateſt good if it be abuſed. O therefore I intreat you that haue beene deceiued by your own fancies, the glaſſe of peſtilẽce; or deluded by your own thoughts, the gates of perdition; be as earneſt to ſeeke a medicine, as you were eager to runne into a miſchiefe: God hath left as well *endiue* to delight and cure, as *hemlocke* to endanger; the roſe to diſtill, as well as the nettle to ſting, the bee to giue hony as the ſpider to yeld poyſon : ſo for the ſoule, as well a word to ſaue, as to deſtroy. Indeede, by accident wee make it to bee ſo : and if hitherto wee haue wounded our ſelues by it, let vs now leaue the point of this ſword, and catch it by the handle. The Poets affirmed that *Achilles ſpeare* could as well heale, as hurt: I am ſure this can a great deale better heale then hurt : the *Scorpion* though he ſtings, yet he ſtints the paine: though the *hearb Nerius* poyſon ſome beaſts, yet is it a remedie to man againſt poyſon: therefore if we haue made the word of God a Scorpion to ſting vs, yet let vs now make it a lenitiue to ceaſe the paine; if we like beaſts haue poyſoned our ſelues, yet now like men created for God, let vs recouer our ſelues againe by this word of life. But to proceed: Thou thoughteſt, this is the conſequent of Gods ſilence, not proper, but by accident forced, and beſide the ſcope of it: therfore this wicked thought of an hypocrite, argueth ſtrange corruption of heart; that can frame no obiect vnto it ſelfe, that ſhall make good thoughts. Surely, affections haue gotten the maſterie ouer the mind, ſo that now it muſt become a ſlaue to ſerue them; and diſpoſe it ſelfe, that all his iudgments may aime at their ſatisfaction: and thus the good word of God, by accident becomes the cauſe of ſinne. Gen. 3. hath God ſaid, Yee ſhall not eate of the tree of knowledge of good and euill? the Lord by this law debars you of great good; for it is certaine, when yee eate, yee ſhall be as gods, knowing good and euill: therefore the law is too ſtrict, and rather an hinderer then furtherer of your good. Men we ſee are very quiet, vntil they be prouoked by the preaching of the lawe: *Steuen* Act.7. ſhall be ſtoned for his good ſermon; Chriſt ſhall be an enemie to church and common-wealth, becauſe he ſpeaks againſt the *Scribes* and *Phariſies*; *Moſes* & *Aaron* ſhalbe hated of *Pharaoh*, for preaching a deliuerance; *Iohn Baptiſt* for telling *Herod* his ſinne: *Elias* ſhall be *Ahabs* enemy for telling him the truth: and *Paul* ſhall become an enemie to the *Galatians*, for telling them of their apoſtacie from Chriſt: thus *lawe*, and *Goſpel*: *mercie*, and *iudgement*; are abuſed of the wicked: yet for all this, the law is holy and iuſt: as for example, a man that holds a glaſſe in his hands, as long as it reſts there, is ſafe; but if they throwe it againſt the wall, the wall will breake it, but the fault will reſt in the hands: ſo when we take our ſelues & daſh our ſelues againſt Gods law, the law breaks vs, but the fault is in our ſelues: the bankes are no cauſe of the furie and rage of the waters, but the waters themſelues: ſo the lawe of God that banks in our corruption, is no cauſe why it rageth, but the nature of it, which can indure no limits.

Reaſons. 1. Becauſe ſinne will iudure no law. There be three effects of the law, that ſinne cannot away withall; Firſt, it *ſtoppeth corruptiõ*; hence the *irritation* of the law. Secondly, it *terrifieth* the conſcience, and that cannot be indured; they that liue like gallie-ſlaues, and are whipped euerie day, will doe nothing but by force, and are glad any waies to rid them-ſelues of ſuch a burden. Thirdly, *it exacts perfect obedience*, which our nature can not away withall: to loue God with all our hearts, with all our ſoules, with all our minde, and our whole ſtrength, is a leſſon that will neuer be learned or practiſed.

Reaſ. 2. A *miſconceit:* as a *medicine* againſt which the ſtomack ariſeth, will not be indured: a *plaiſter* which ſtings at the heart muſt be throwne off: and a *glaſſe* that ſheweth vs an vgly face cannot be looked into: ſo the miſconceiuing of Gods ſilence, makes it that it can neither become meate, or medicine to our ſoules.

Thirdly, the *diuerſitie of ſubiects:* the ſelfe ſame *ſeed* is ſowne in all the foure grounds, yet takes but root in one: the *hammar* beats vpon all, but it makes not all pliable to Gods worke: the *axe* hewes at all, but it timbers but ſome for building, the reſt it hewes downe for firing: the *fire* burnes all, but only the the gold loſeth his droſſe: the *light* ſhines to all, but only they that haue eyes behold it: the *ſalt* ſeaſons all, but in ſome it cannot enter to the bone, and therefore they putrifie and rotte away: *foode* would feede all, but ſome want ſtomacks, appetite, and digeſtion: therfore they pine away with the beſt nouriſhment: the *goad* prickles all, but ſome are hardned that it cannot enter, and therefore no maruell that the mercies and ſilence of God ſhould worke no good effects in the wicked.

Fourthly, *the curſe of God is vpon them:* therefore they ſhall eate, but not be ſatisfied; drinke, but not to quench their thirſt; ſleepe, but not to take their reſt: for God alone giues reſt vnto his welbeloued: nay, let them doe what they will, all ſhall be nought, pray or not pray, ſacrifice or not ſacrifice, come to church or not come to the church: for they cannot lay aſide their wicked thoughts: and therefore according to our prouerb, *all is marred in the making*. Deut. 28. 16. *curſed ſhall they be in the towne, and curſed ſhall they be in the field:* they ſhal make no good markets of that which god hath giuen them in the field: *curſed ſhall they be in the basket, and in their dough:* bad prouiſion ſhall be in their houſes, when the Lord will not become both the maſter and the ſteward: *curſed ſhall be the fruite of his body, and the fruits of his land, the increaſe of his kine, and the flocks of his ſheepe:* extreame pouertie in the middes of all his wealth: *curſed ſhall he be when he comes in, and curſed alſo when he goes out:* ill ſucceſſe in his interpriſes: neither will the Lord here make an ende. Theſe be foure great curſes. Firſt, he ſhall make no good market in buying and ſelling. Secondly, from this ſhall follow, he ſhall haue no good prouiſion in his houſe. Thirdly, from this ſhall riſe the next, that he ſhall haue no true riches. Fourthly, to make that good, fortune ſhall alwaies croſſe him. Fiftly, to proceede yet further, God will make him cracke his credit: for *trouble & ſhame ſhall be vpon all that he ſets his hand to do:* euerie man ſhall call him banke-rout, neither ſhal he haue any law againſt thē: for with God he hath loſt his credit, and *therefore ſhall he periſh quickly.* Sixtly, that he may make his word good in all theſe, the *peſtilence, conſumption, feuer, burning ague, ſword, blaſting, mildew; the heauens aboue ſhall be braſſe, and the earth vnder iron: for raine duſt:* and therefore no ſtaie but periſh thou muſt in bodie, goods, and good name. Seuenthly, to make the finall vp-ſhotte of his bodie, *he ſhall fal before his enemies, and his carkeis ſhal be without all burial, the foules of the ayre, and the beaſts of the field ſhall haue him for their pray, and none ſhall reſcue him:* if the enemies ſpare him, God will ſmite him with the *botch of Egypt, with the Emorods, with the ſcab, & with the itch,* euen worſe then he hath done Egypt, for he ſhall not be healed: neither will God be defectiue in his methode, for from theſe more ſenſible torments vpon the bodie, he will proceede to greater iudgements vpon the ſoule, which though leaſt felt, yet more fearefull; *madnes, blindnes, aſtonying of heart, with all their ill conſequents; to grope at noone day, to be oppreſſed, powled, and without all ſuccour;* neither here ſhall the Lord reſt vpon bodie and ſoule, but ſtrike him in his neareſt friends, his wife, &c. Neither may we maruel at this; for in nature wee ſee how ſome *corne* is *ſowen*, but neuer riſeth, ſome *ſpringeth*, and yet ſhortly *withereth*, ſome *groweth* vp to an eare, and yet then is *ſtricken* or blaſted; other at Gods good pleaſure commeth to *ripeneſſe:* ſome *trees* are *planted*, yet neuer take roote, ſome *roote* yet neuer bloſſome, ſome *bloſſome*, yet neuer bring forth fruit, & others through Gods bleſſing, *bring forth fruite in due ſeaſon:* if God ſo deale with the plant and hearb of the field, why may he not deale in like manner with man, which is as wel in the hands of his creator, as the ſmalleſt creature vpon the face of the earth?

As wicked men haue euill conceits of God, ſo haue they of religion, and the true profeſſors thereof.

1. *Vſe* reprehenſion: firſt confutation of all wicked men, which reproch religion for the idle profeſſion of it. If they ſee one that makes a great flouriſh in religion fall away, then preſently ſee what religion theſe profeſſours haue: Alas, doe they not ſee Sathan *falling from heauen like lightning*, & with his taile ſweepe downe many a glorious (though wandering) ſtarre: if any thing be amiſſe, preſently it muſt be laid vpon God and his word: theſe wicked thoughts of the hypocrite fixe vpon Gods ſilence. But he that takes the *foure corners of the earth in his hands*, as the lap of a garment, ſhall ſhake the world together, and caſt out theſe wicked ones as his refuſe, and then ſhall be ſeene what ſandie foundations they built vpon. Nay alas, this vncharitable world, is ſo full of ſpite againſt God and his Saints, that if a godly mans beaſt make but a ſmal treſpaſſe, preſently ſhall it be laid vpon them as a great diſgrace of their profeſſion: that which they account as nothing in others, ſhall be verie hainous in them. If *Ligarius* trip but a little, then ſwelling *Tubero* will call it *nefandum ſcelus*, vntollerable miſcheiſe: but as *Cicero* anſwered for Ligarius, *ſcelus tu illud vocas Tubero? cur? iſto enim nomine illa adhuc cauſa caruit:* doſt thou call it wickednes, O boiſterous Tubero? wherefore I pray thee? ſurely for that name there is no reaſon: be a little perſwaded by thy neighbours: *alij enim errorem appellant, alij timorem; qui durius, ſpem, cupiditatem, odium, pertinaciam; qui graviſſimè, temeritatem: ſcelus præter te adhuc nemo:* thy neighbours round about thee call it, ſome *miſtake*, or a little *baſe feare*; they which are a little more vncharitable, ſome *hope*, or *deſire of gaine*, or ſome *miſlike*, or ouermuch *malepertnes*; they which ſay the worſt of it, are content that it be called *raſhnes:* but for *wickednes*, thou haſt not any other witnes beſide thy ſelfe: and therefore be intreated for *Ligarius*; for he ſhall come to thee with an *ignoſce pater, erravi, lapſus ſum, non putavi, ſi vnquam poſthac: & paulò poſt, temere feci, pænitet, ad clementiam tuam confugio, delicti veniam peto, vt ignoſcas oro.* Suppoſe then in the like caſe, a kind hearted *Dauid*, come to a churliſh *Nabal* in the name of Chriſt, making him his Orator to plead for him: why chalenge you religion for this ſmall treſpaſſe? I am per-

ſwaded you haue no ſhew of reaſon for it; all your neighbours doe make a fauourable conſtruction of it: I pray you therefore be pacified. I am ſorie I haue giuen you this offence, thinke more fauourably of me; I will be readie to put vp the like iniurie at your hands: well Dauid, ſend thy ſeruants to Nabal to aske him in thy name how hee doth: let this bee their ſalutation, both thou and *thy houſe*, and *all that thou haſt, be in peace, wealth, and proſperitie; thy ſhepheards were with vs, and we did them no hurt, neither did they miſſe any thing all the while they were in Carmel:* aske thy ſeruants, and they ſhall teſtifie the ſame; wherefore let theſe young men finde fauour in thine eyes: (for we come in a good ſeaſon) neither ſhall they be chargeable vnto thee: *giue, I pray thee, whatſoeuer commeth to thine hand, vnto thy ſeruants, and to thy ſonne Dauid.* Dauid thou haſt plaied the Orator moſt excellently, paſſions in thy ſelfe, and ſtrong arguments to Nabal, eſpecially one drawne from profit. Let vs ſee what welcome Nabal will giue them; *Who is Dauid? and who is the ſonne of Iſhai? there be many ſeruants now a daies, that breake away euery man from his maſter: ſhall I take my bread, and my water, and my fleſh that I haue killed for my ſhearers*, and giue it vnto men, whome I know not whence they be? the dogges ſhall haue it before them. Well, Dauid is a *Mars*, as well as a *Mercurie*, as good at his ſword, as at his words: therefore Nabal ſhal ſmart for it. What ſhall withhold Dauid? ſurely the ſeruants of Nabal had reſpect vnto themſelues, and their miſtreſſe; therefore Abigail ſhall know, that Dauid was as *a wall both by night and by day to them, and their maſters ſheepe:* therefore take heede, for *our maſter is ſo wicked, that a man cannot ſpeake vnto him:* good Abigail, will giue Dauid good contentment, that he ſhall bleſſe her counſell; and when Nabal heares what his wife hath done, his heart ſhal die within him, and become like a ſtone: after this the Lord ſhall ſmite him, and he ſhall die. Euen thus ſtandeth it betwixt the godly and the world: Wicked men liue and proſper, becauſe the godly are among them: but alas, they ſhall receiue hard meaſure at their hands: they had rather feede the dogges, then any poore Lazarus at their doores full of ſores. Hang him, he is a ſtinking Puritan, an enemie to the King, and the whole common-wealth; a breaker away from all maſters; can endure no yoke: when alas, if it were knowne, they are the beſt ſubiects the King hath: and as they neuer ceaſe to pray for him, ſo if once they ſhould come to venture their liues for him, and the good of the Church and commonwealth, they ſhould be found with the eagereſt: but alas, by diſgracefull tearmes they abuſe many good Chriſtians, not eſteeming thoſe puritans which the King hath detected in his book, but euery one that is not of their phantaſie.

There be three kinds of Puritans, and he that prooues not one of them ſhall neuer be ſaued. Firſt, is the Papiſticall puritan, that dare plead with God for his iuſtification; and this is a damnable puritan. The ſecond, is a ſchiſmaticall puritan, that rends himſelfe from euery Church that will not agree with his phantaſie; and this is likewiſe a wretched puritan. A third, is the Chriſtian Puritan, ſuch an one as I am ſure the word of God approoues of, and onely pronounceth them bleſſed that are pure in heart: and theſe are defended by the booke of common prayer, wherein we call vpon God that we might lead a godly, ſober, and pure life: and he that is not this puritan, ſhal neuer ſee God: and let them know, that the ſeruants of God are of the blood royal, to wit, Chriſt Ieſus, and therefore haue Dauids heroicall ſpirit; durſt meet them on the field, and ſhew as good courage for a good cauſe as the beſt of them. But the ſeruants of the Lord, his faithfull miniſters, haue told it to the Church, that her faithfull friends haue beene abuſed by many a Churle, vnto whom they haue ſtood as walls of defence, and therefore their affections are vp in armes againſt them. But the Church will find *cakes, bottles of wine, ſheepe readie dreſſed, meaſures of corne, cluſters of raiſins, and abundance of figs*, to meet all that loue her, to giue them kind intertainement. Bid them not regard theſe Nabals; for as their names are, ſo are their natures: Nabals they are, and folly is with them, and ſo ſhall they periſh: for the Lord will not ſuffer one of them to liue *that piſſeth againſt the wall*: But your ſoules ſhall be bound in the *bundle of life* with the Lord; and the ſoules of theſe your enemies ſhall God *caſt out as out of the middle of a ſling.* Thus ſhall euerie faithfull ſoule praiſe God, that hee is preſerued by the Church: and therefore when they ſhall ſee that the Lord hath dealt well with them, they ſhall be mooued to remember the Church, as Dauid remembred Abigail with the beſt bond of loue. Secondly, correction of the godly, that learne not to thinke baſely of the thoughts of wicked men: they diſhonour God by them, and therefore into their ſecrets let our ſoules neuer enter.

Vſe 2. *Inſtruction:* Firſt, an admonition of the wicked, to ſhewe them that they haue alwayes falſe reaſons for their thoughts. Indeed it is true, that we can no ſooner haue ſinne in our heads, but the deuill will find a reaſon for it; but alas, when we bring it to our queſtion, it makes vs preſently make a fallacian againſt our ſoules. Silence beats vpon the minds of theſe hypocrites; but alas, the image in the glaſſe ſhall not looke to him from whom it was reflected: Moſes face ſhines, but he ſees it not: ſo theſe men haue Gods ſunne to ſhine vpon them, his raine to fall vpon them, but they perceiue neither. Thus they become like wine veſſels, that ſends out all the wine againe, but keepes in the dregs: God doth much good vnto them, but they neuer thinke rightly of it: for as infants new borne are kept from fire and water, laid to ſleepe, ſhifted in their ſcapes, but they knowe not who doth all this for them: ſo God, brightneſſe it ſelfe, ſhuts in heauen and earth; yet our eye cannot looke againſt it, no more then the batte or owle at the bright beames in the firmament: and therſore no maruell, if wicked men after all Gods ſilence, looke amiſſe: therefore as the fountaine, and all the water that ſprings out of it, haue the ſame qualities; ſo the heart, and the thoughts, words, and deeds, are all of the ſame nature: if one filthy, all filthie; and purge one, and purge all. Now the fountaine in a wicked man beeing corrupt, no maruell that theſe thoughts iſſue out of it: Eccles. 8. 11. *Becauſe ſentence againſt an euil worke is not executed ſpeedily, therefore the heart of the children of men, is fully ſet in them to doe euill:* here is the verie ſelfe-ſame concluſion; God defers, therefore they are fully purpoſed to ſinne againſt God. Let them therefore be admoniſhed, to looke better to their thoughts; for they are in a miſerable eſtate that makes euerie thing turne vnto their hurt. Secondly, a direction to Gods children, that they learne not to thinke their owne thoughts, ſpeake their owne words, or doe their owne actions, but onely that which ſhall be approoued by God and his word; and then ſhall their praiſe not be of men, but of God.

Vſe. 3. *Conſolation.* Firſt, in all good wayes: when I can ſay, I haue ſerued God with a good conſcience: for that ſhall be the miſerie of the wicked, when the Lord ſhall ſay, who required theſe things at your hands. Secondly, in their trouble to ſay with Hezekias, *Remember Lord how I haue walked before thee:* this is better then all the riches in the world, or the vanities wherein he hath placed all his thoughts: this ſhall ſtand by him in this world to iuſtifie him, becauſe God ſpeakes for him; in the ende of this world, to free him from hel, death, and damnation, becauſe he hath built vpon the rocke, and hath in his thoughts highly valued, the blood of Chriſt, to purge him from all ſinne, when all the reſt of the world ſhall be accurſed, for that they haue put their truſt in the arme of fleſh. 2. Tim. 4.6,7. Pauls ground of comfort, when he is readie to be offered is this, *I haue fought the good fight of faith, finiſhed my courſe, I haue kept the faith:* therefore he expects a crowne of righteouſneſſe; this is no phanſie, but a grounded perſwaſion from his practiſe.

Sect. 4. *Of a wicked mans conceit of God.*

Like thee:] The fourth thing, is in the *forme and manner of their thoughts*; and that is by drawing a paterne of God out of themſelues, to limit him by their owne limits, and meaſure him by their own meaſure. Firſt, for *qualitie and condition*, the only patrone and fauourer of their courſes, one that did eſteeme and approue moſt highly of all their waies. Where we may ſee that hypocrits, as proud *Phariſies*, thinke themſelues *not like other men*; and therefore needes muſt they be like God himſelfe; not knowing that a third may be giuen, to wit, that they are ſo like themſelues, that a man cannot paralell them with any other: They haue looked into the fountaine of Gods ſilence; and ſurely like *Narciſſus*, they are fallen in loue with their owne ſhadow; or like children, they are ſo delighted with their image, that they muſt needs kiſſe the glaſſe, and thinke no babie like to that which they haue ſeene of themſelues: and thus like apes, are gotten ſo farre in loue with their owne brood, that with ouermuch embracing of themſelues, they kill all they touch: and thus while they wil ſet as *Queenes and ladies*, bragging they *ſhall neuer be widowes*, preſently the Lord brings vpon them both pouertie, and widow-hood; becauſe they themſelues haue preſſed euerie thing they were in loue of vnto death: ſo that *being wiſe in their owne conceit*, we may be aſſured, that *there is more hope of fooles then of them:* and that drunkards, and vile perſons ſhall ſooner inherite the kingdome of heauen, then any proud perſon of them all: the *Publicans* and groſſe ſinners, ſhall ſooner go into heauen then theſe *Scribes* and *Phariſies*. Secondly, this muſt yet be ſtrained higher, euen to the verie *being and eſſence of God:* God muſt be altogether as they are: extraordinary neere fellowſhip. It was one of the greateſt prerogatiues that was euer giuen to Abraham, to be called the freind of God: but what ſhall theſe be called? ſurely, if all were true, they ſhould bee the verie naturall ſonnes of God. Thirdly, this *great acquaintance muſt be perpetuall.*

Ariſtotle makes three bonds of freindſhip: 1. *pleaſure*, 2. *riches*; and both theſe are ſoone ended: becauſe *in laughter the heart is heauy*, for ſuch pleaſures as are but of things tranſitory: and for riches, they take their wings and flie away: but the third *bond, which is vertue and honeſty*, is of long continuance; and I know no freindſhip that hypocrits profeſſe with God, that ſauours of honeſtie and vertue. Indeede the other two, are in high account with them; for they will ſeeme to doe any thing for pleaſure and profit. *Saul loued God*, but it was for a kingdome; *Abithophel*, becauſe he was aduanced counſeller; *Iudas*, becauſe

cauſe an Apoſtle,& bare the bag:yet Saul a little afflicted,forſakes God; Ahithophel croſſed,hangs himſelfe;Iudas for gain, betraies Chriſt. Iobs wife ſeemed to goe farre, as long as ſhe could waſh her paths with butter;but when affliction is vpon her husband,*curſe god,& die.*Many hypocrits are like *Rebecca*, Gen. 25. 22. who wiſhed to haue children, but when they ſtroue in her womb, then ſhe braſt forth into words of impacience:ſo God giues a deſire to ſome to be borne againe,who when they ſee their conception to be painfull, and the ſpirit and fleſh ſtriue together,deſire to be in their old eſtate againe: *they ſeeke the kingdome of heauen, but not the righteouſnes thereof:* and therefore it will appeare verie eaſily,how like they are vnto God: for *Saul and Pharaoh* had ſome good motions by fittes,and vpon occaſion could play faſt and looſe, beeing of a ſtrange *complexion*, and verie *aguiſh*, hote and cold in a moment. *Sea faring men* who when the ſeas doe rage, and the tempeſt begins, feele themſelues ſea-ſicke, and haue a deſire to caſt; but when they are gotten to the land, and haue ſmelt the cleare coaſt,are as merrie and ioyfull as heart can wiſh:the reaſon is,becauſe now being without hope, ſenſe,and feeling of the ſweet ioyes to come, doe die thus by their *fleſh pots of Egypt:*ſo they ſhew in affliction, that their fleſh pots, and their health,though in bondage, doth more pleaſe them, then the goodnes and louing countenance of the Lord. Want of bread makes ſome deſpiſe their great & wonderfull deliuerance out of Egypt:the want of riches,is greater trouble thē the want of grace; and the poſſeſſion of riches greater ioy, then the fruition of Gods countenance:The reaſon is plaine,becauſe in temporall things,*our ioy is greater then the cauſe; but in ſpiritual, the cauſe is greater then our ioy.*Againe,they loue not God for himſelfe,but for his bleſſing; and therefore all the ſimilitude that wicked men haue of God,is more in the loue of the creatures then of God himſelfe: and when the Lord ſhall *bring his fanne and make cleane his floare*, you ſhall ſee him ſend away this chaffe, but ſtill keepe his corne: for the naturall children of God, loue their father naturally; doe he what he will,they will ſtill loue him:*though thou kill me, yet ſtill will I truſt in thee,* ſaith Iob. Thus ſhall the Lord trie his owne image, and ſee who will endure the fire; which ſhall be knowne by theſe foure properties: firſt,as fire burnes *ſtraw, ſtubble, ſtickes*, to aſhes, and makes them as though they had not beene; ſo ſhall the fire of Gods affliction waſt all thoſe things which are of this weake nature. Secondly,as fire purges that which can abide him, and makes it purer and finer; ſo ſhall the triall of the ſpirit waſt all the droſſe in Gods children, and purifie the reſt, as a *temple for the holy Ghoſt*. Thirdly,as fire giueth light in the moſt dimme and darkeſt place; ſo ſhall the fire of Gods ſpirit become a ſhining lampe, burning continually. Fourthly, as heat putteth life into thoſe things which are capable of life, though frozen and ſtarued for cold, and as they were without life,yet touching them maketh them reuiue,become nimble and actiue; ſo the ſpirit of God heating and inflaming our hearts, kindleth our zeale, quickneth our deadnes, puts life into vs, maketh vs nimble and actiue, in a care of our dutie,loue of all mankind,and the glorie of God: this alone will prooue whether we beare the image and ſtampe of God in vs, or no: when all the reſt is no better then that conceit which the Deuill put into the heads of our parents,Gen.3. *Ye ſhall be like God*: ſurely it prooued like the god of this world: for euen that conceit tooke away the image of God, and brought in a worſe,euen the image of the deuill.

Obſerv. It is the nature of euery wicked man, eſpecially of an hypocrite, to haue an high conceit of himſelfe, and in this high conceit to thinke God like vnto him.

1. *Reaſ.* Firſt,*blindnes of vnderſtanding:* Rom.1.21,22,23. *Vaine imaginations,and follie of heart: full of darknes, makes profeſſours of wiſdome become ſtarke fooles*, and ſo turne the *glorie of the incorruptible God to the ſimilitude of the image of a corruptible man*,and of birds, and foure footed beaſts, and of creeping things.

2. *Reaſ.* Is the *euill diſpoſition of nature*, which turneth all things into his owne temper: and therefore it can not be but the ſilence of the Lord ſhould be abuſed by our thoughts.

3. *Reaſ. Selfe-pleaſing our ſelues:* Herod will part with all,

before he will part with his brothers wife: the young man will leaue Chriſt, before he forſake his riches: and therefore before the *ſilence of the Lord* ſhall croſſe our natures, we muſt either croſſe it, or els reſtraine it vnto our ſelues, and giue it that limitation which ſhall beſt agree with our pleaſures.

1. *Vſe* reprehenſion. A confutation of the wicked, for the abuſe of their reaſon, in that they will become abſolute Iudges of Gods wiſdome: it *is enough for the ſeruant to become as the maſter:* Gods truth will haue no controller, and therefore muſt he command, or els he will teſtifie againſt vs and accuſe vs, for the breach of his prerogatiue royall. Secondly, a correction of the godly, that any waies ſubiect themſelues to the iudgement of wicked men: their fountaine is naught, & therefore their ſtreames can not be ſweete.

2. *Vſe* inſtruction. Firſt, an admonition of the wicked, to be more carefull for their thoughts. Indeede we ſay, thoughts are free, but yet let them know, that there is a word which is a *diſcerner of the thoughts, and the intents of the heart:* and therefore what they haue ſpoken in the theeuiſh corners of their hearts, ſhall be plainly detected euen vpon the houſe toppes. Secondly, a direction to the godly; & that is a deniall of themſelues, and of their owne thoughts, and wholly yeilding themſelues vnto Gods truth.

3. *Vſe*, Conſolation to all them that ſee the want of Gods image, and deſire it more, then they preſume they haue it. This will take away our owne conceits, and breede in vs the cleare inſight of the mercies of God in his Chriſt, which are the onely ioy and confidence of our ſoules. And thus much of Gods mercie.

CHAP. VI.

Of Gods Iuſtice in generall.

Iuſtice.

THe ſecond part of Gods holines, is his *Iuſtice*, contained in the conſequent part of the ſentence, and is diſtributed into two *adiuncts*; *Power*, and *Order*. Power, in that God will be ſure to iudge: and Order, in thar he will take no haſtie courſes, whereby all ſhould be done in confuſion. Excellent is our God; for firſt beeing a God almightie, he is able to doe what he pleaſeth with his creature: but ſecondly obſerue his order, and euery one ſhall confeſſe that he is a God of excellent wiſdome: for things done in good method, ſtoppe the mouthes of all. Two men that put on armour, and like bulls of Baſan, puſh the one at the other, are not diſcommended for their power and ſtrength; but that beeing men, they wanted wiſdome to vſe their ſtrength aright; and that is, that they kept no good order: and therefore ſuch execution of iuſtice as this, is condemned: ſo that if our gratious King had no more arguments but this one, in forbidding all Duells, it were ſufficient: for graunt the exerciſe, the power of iuſtice; yet where is this order and good method, that the Lord would haue obſerued of all his ſeruants.

Ariſtotle hath vnfolded vnto vs in his *Ethicks*, fiue *intellectuall vertues*, which if they concurre not in all our actions, they will prooue exceedingly defectiue. Firſt *intelligence*, which giues information of the cauſe, and the reaſons of it: ſecondly *ſcience*, which diſpoſeth of euery neceſſarie truth in thoſe reaſons, ſo that thereby he ſhall iudge his cauſe to be good or bad: for, *vt intellectus habet ſe ad verum & ad falſum, ſic voluntas ad bonum vel malum:* the vnderſtanding goes before and iudges of truth and falſhood, and the will followes after, and embraceth good or euill: the third vertue, is *ſapience*, ſeeing how he may diduct and draw out of the truths of ſcience, other neceſſarie truths which could not appeare but by the diſcourſe of this third vertue: the fourth *prudence*, which is the fourth perfection of our actions, when we doe all the former in good and comely order: the fifth *Art*, the higheſt degree of perfection, when I doe all nimbly and very skilfully in *knowing*, in *iudging*, *diſcourſing*, and *applying*. Thus men may haue the three firſt vertues, but they are altogether deſtitute of the two laſt: they may know that their cauſe is good, and that both of them hath reaſon to complaine of iniurie: for braue ſpirits can not reſt without mutuall prouocations: ſecondly, they may know that diſgrace of their perſons is their ſhame, and the loſſe of their good name(which they eſteem better then the moſt precious oyntment that they inioy) to be ſuch an iniurie, that it can deſerue no leſſe then ſome kind of trial:and ſo in the third place, diſcourſe of it, and conclude that therefore they will haue iuſtice executed, that they may bee reuenged for their wrongs: but alas,when they come to apply all this their former knowledge,they want prudence, and ſo leap ouer the liſts of iuſtice, and breaking good order, ſpoile the exerciſe of all artes. For firſt, they breake the rule of *diuinitie*, in ſinning againſt God by murther: the rule of *ethickes*, for fortitude and manhood is abuſed: the rule of *politickes*, for the commonwealth is iniured by loſſe of ſuch perſons as might haue been his pillars:the rule of *nature* complaines,that would haue himſelfe preſerued in all his ſubiects.Indeed ſpecial nature, for the good of generall nature, will ſeeme to croſſe himſelfe: the fire will deſcend, and the water will aſcend,before they will ſuffer ſuch a ſtranger as vacuitie to poſſeſſe any place among them: So indeed nature would neuer be offended,if they would ſhed their blood for their countrie: Nature will make the hand to offer it ſelfe to be cut off, before the head receiue the blowe: becauſe nature is wiſe in order,knowing that the head is to be preferred before any other member, becauſe it hath in it the greateſt part of life. The people can tell Dauid, *thou art better then ten thouſand of vs*; and therefore no matter if we be all cut off to ſaue thy life.

Bleſſed is that kingdome, that is not onely powerfull in iuſtice,but that keeps good order in the execution.Indeed many may ſay, I will reprooue thee; but alas,how few ſay,I will ſet thine offences in order before thee. Many lie in priſon for a *ſic volo, ſic iubeo, ſtat pro ratione voluntas*: authoritie vrged by violence of paſſion, ſpoyles all Magiſtrates. *Ariſtotle* ſaies, that the law ought to be like the *primum ſenſorium*, which is ἄποιον; ſo the law muſt ſauour of no qualitie, but his owne; for then would it neuer iudge aright. And as the lawe is, ſo ought the Magiſtrate to be; voide of all his owne paſſions: let the law rule him, as he meanes to rule the people, and then ſhould all be done in good order; and we ſhould not heare theſe lamentable complaints; I am in priſon, but I knowe not for what cauſe; and the Magiſtrate ſaies, I ſhall lie there vntil my bones rotte. For the mercies of God, let vs be mooued betimes, as well to ſet mens ſinnes in order, as vſe our power in reproouing of them, leſt the Lord come and handle vs moſt roughly, in the power of his iuſtice, for this moſt hainous offence committed in diuiding iuſtice againſt it ſelfe. So then the diſtribution lets vs ſee, that the power of God is neuer without his wiſedome; but that the Lord workes in all things, *intelligenter, ſcienter, ſapienter, prudenter, artificioſè*; plainly, truely, wiſely, prudently, and skilfully.

The power of Gods iuſtice is laid downe in theſe words, *I will reprooue thee:* firſt, the cauſe, *I, the Lord,* which in the firſt verſe ſtyled my ſelfe, the *God of Gods, euen the Lord from heauen*; in compariſon aboue all, and in dominion ouer all, without compariſon: therefore a mightie iuſtice that hath ſo great a cauſe. Secondly, from the *ſpecies* or kind of it, *a reproofe*; therefore vindicatiue, and reuenging iuſtice, ſtronger then remuneratiue or rewarding iuſtice; for here appeares *ira, furor, excandeſcentia*; anger, a diſpleaſure of ſhort continuance; furie, a ſhort madneſſe; the third an inueterate hatred, that alwaies ſmoakes againſt ſinne, that kindles hote coales; *hinc ira ex candore*, fierineſſe full of brightneſſe. Thirdly, the obiect *(thee;)* the ſinne and the perſon, I am out of loue with both: and therefore will I diſcouer thy ſinne, which I know thou aboue all men mayeſt not endure to heare of. Secondly, what thou thy ſelfe art both in deceiuing and beeing deceiued, ſhal plainly be knowne: therefore moſt powerfull iuſtice, whoſe cauſe is *Iehouah*; nature, *vengeance*; obiect, the moſt *ſecret ſinne*, and moſt *deceitfull perſon*, free from all the iudgement ſeats of men.

Sect. 1. Of the cauſe.

Obſerv. 1. The great God of heauen and earth: and in earth, the God of gods: and ouer men, the onely Lord, is become the reproouer of ſinne; and therefore a moſt fearefull hand ſhal fall vpon the wicked. The finger vpon the wal made an vnpeaceable houſe in *Belſhazzars* ſoule: what a iolly fellow was he vntill this came into his eye? *the time of Gods ſilence hee regarded not*; neither to his father, how God gaue him a *kingdome, maieſtie, honour, and glorie, at which all nations trembled, and feared before him: he ſmote and put to death whom he would; ſet vp and put downe whom he would:* neither to himſelfe, miſapplying what was done vnto his father, both in iuſtice and mercie, but abuſed Gods veſſels, with his *Princes, wiues, concubines; praiſed the gods of gold, ſiluer, of braſſe, yron, wood, and ſtone; which neither ſee, heare, nor vnderſtand:* but the God in whoſe hand his breath was, and all his wayes, him would he not glorifie: therefore now ſee his Iudge, and tell mee if the power of his iuſtice make him not afraid. Hence it is plaine, that wicked men ſcant God in his mercies, as a niggard, or pinching giuer; when in their ſinnes they are both large and bold, and thinke Gods armes bound vp in a cloth; yet let them knowe, that this (*I, will reprooue*) will prooue no ſmall matter: for the *very weaknes of God, is ſtronger then any thing in man*, 1. Cor. 1. In man wee count that weaknes, which his little finger hardly can touch: now Gods little finger will make all ſmart. The *Magicians of Egypt* in the plague of lice, confeſſe it was Gods finger, becauſe that brought mightie things to paſſe: *Iobs afflictions*, loſſe of *goods, cattell, children*; the deuill makes it but the touch of Gods finger, and yet this ſpent all. Mans breath but a weake thing, Iſa. 40. 17. yet the breath of the Lord, Pſal. 18. 8. ſmoake went out of his noſtrhills, and a conſuming fire out of his mouth; coales were kindled thereat: great is the power of his very noſtrhills, and mightie is the verie weakenes, and infirmitie of his wrath: if his weakenes be this, what is his ſtrength, compared to a Gyant, or Lyon; to a Gyant, of all men the greateſt; to a Lyon, of all beaſts the ſtrongeſt? If ſo mightie when he toucheth but with his finger, how terrible if he ſtrike with his arme? but what will he be when he comes armed with his ſword, & his bow bent? if we be far off, his arrowe ſhall reach vs; if neere, his ſword ſhall ſtrike vs. But alas, what ſhall be done, when he ſhall come with whole armies of creatures againſt vs; *fire, haile, thunder:* ſo if the ſword finde vs not, the thunder ſhall meet with vs; if the haile make not an end, the fire ſhall conſume vs; if the fire can not burne, then his mallet ſhall bruiſe vs. Furthermore, he hath his charets, *euen a thouſand charets in the whirl-wind*, and his *pillars of fire* to terrifie vs; yea, *his thouſand and tenne thouſand of Angels* to make a ſpoile of all at his becke. Therefore we ſhall be ſooner wearie of ſuffering, then he of afflicting; of flying, then he of following. We are but *potters veſſels:* if he hit but one againſt another we breake; yea if he lay his iron rod vpon vs we ſhalbe beaten all to powder. *The lion when he roareth is terrible, and Behemoth is ſtrong: what canſt thou doe? yet the lion commeth before this God, Behemoth is taken by his ſword; Leuiathan can not ſtand before him:* therefore a moſt fearefull thing to fall into the hands of this God: for he is a *conſuming fire*, and cannot touch, or be touched without burning. The *wrath of a king is the meſſenger of death:* what is then the wrath of the king of kings? if one man treſpas againſt another, there may a third be found to make vp the matter; *but if one ſinne againſt God*, ſaith old Eli to his ſonnes, *who ſhal plead for him*? Therfore do no more ſo ye ſonnes of men, tremble and ſin not; *examine your owne hearts, and be ſtill; ſerue the Lord in feare, and reioyce in trembling: kiſſe the ſonne, leaſt he be angry, and ye periſh in the way: when his wrath ſhall ſuddenly burne, bleſſed are all that truſt in him.* Neither is this all Gods reproouing: for this is but the paine of ſenſe; but they alſo ſhall haue a more fearefull plague, the plague of plagues, and the onely thing that ſhall make them miſerable; and that the learned haue called, the puniſhment of the damned, as though it were all, and gaue the whole denomination: and that is Gods fare-well vnto his creature: Oh my creature, I made thee in my owne image; but thou haſt *found out many inuentions*: therefore muſt I thy *life, and length of dayes*; the *fountaine of liuing waters*, he *in whome thou liues, mooues, and haſt thy beeing*, bid thee be gone: I muſt neuer looke on thee more, as I haue done: thy louing wife ſhall ſay, farewell my husband: thy children, freinds, and all thy pleaſures, in which thou haſt ſong a long *loath to depart*, yet muſt yee needes depart: or if If you goe together to hell, yet ſhall it but augement thy ſorrow, to remember what ſweet delight you once tooke together: and how now there can be no comfortable fellowſhip; but one ſtabbing another at the heart: Thou againe ſhalt ſay, farewell God, farewell wife,children, and all my pleaſures; I muſt ſhake hands with you for euer: Oh heart, that I could giue thee ſome deadly ſtabbe,that thou mighteſt neuer ſtirre againe! Oh would to God that I had neuer been! *you that paſſe by, will you take no pity on me*? Oh God,I was thy child, and the deuill whippes mee, and hell fire ſcorcheth mee; yet if thou wouldeſt but looke vpon me, how would that refreſh mee? Well, that I lie not, ſee both theſe put together: for I aſſure you, that hell fire is no painted fire; for the want of Gods preſence ſhall be no dreame, or idle obliuion of the departure of a kind friend; but the verie ſting of conſcience, and the worme that ſhall neuer leaue gnawing. See both puniſhment of ſenſe, and the damned: 2.Theſſ.1.9. *Which ſhall be puniſhed with euerlaſting perdition from the preſence of the Lord, and from the glorie of his power*. And that the Lord will doe all this,it is plaine,Eccles.12.laſt. Reu.20.12. Daniel ſaw the antient of dayes vpon his throne: he hath been dealing with men in particular from the beginning of the world: he reprooued our firſt *parents*,the *olde world*, *Sodome and Gomorrha*, *Pharaoh*, *Saul*, *Iudas*: and he will haue a generall concluſion of this whole tragedie.And therefore the point is cleare, that God will *reprooue*.

Reaſ. 1. From his *iuſtice*, that cannot goe vnſatisfied: for the Lord hath ſpoken, and will bee prooued true, and righteous in all his wayes.

2 *The glorie he muſt conſtraine out of wicked men*: for wicked men would neuer glorifie God except it were becauſe God will reprooue them.

Reaſ. 3. The *iniurie they doe vnto God*: for if God ſhould neuer reprooue, the wicked would boaſt and triumph notoriouſly.

4. The *conſolation of the godly*: when ſhould their heads be lift vp, if it were not to ſee their enemies trampled vnder their feete?

Vſe 1. *reprehenſion*. Firſt, confutation of the vngodly,that thinke the Lord will condemne no perſon; he that made all, will ſaue all; and a pitifull thing it is, to imagine that God ſhould haue made any man to damne him: well, they ſee God will reprooue. Secondly, correction of the godly, that they take heede of ſecuritie, and labour to pleaſe God with reuerence and feare: Rom. 12. 29. *For euen our God is a conſuming fire.*

2. *Vſe* inſtruction: firſt admonition to the vngodly: *Oh conſider this, ye that forget God, leaſt he teare you in pieces.* Secondly, a direction to the godly, to walke before the Lord as he is their father and maſter: Mal. 1. 6. *A ſonne honoureth his father, and a ſeruant his maſter: if then I be a father, where is mine honour? and if I be a maſter, where is my feare?*

3. *Vſe* conſolation: firſt, in trouble to conſider God will reprooue. Iehoſhua ſtands before Chriſt Ieſus, Zach. 3. and Satan ſtands at his right hand to reſiſt him: but here is comfort, v. 2. for Chriſt ſaies vnto Satan, *The Lord reprooue thee, O Satan: euen the Lord that hath choſen Ieruſalem, reprooue thee.* Secondly, in wel-doing; becauſe the Lord will neuer reprooue for that, but approoue it, and commend it for euer.

2. *Sect. Of the forme of this Iuſtice.*

Reprooue] Reproofe is a ſecond argument, to ſet forth the iuſtice of God. *Vindicatiue iuſtice* is more violent, then correction; for that is alwaies in mercie, and the ende of it is the quiet fruit of righteouſneſſe: but the nature of this is to be a curſe, and the ende therof, the death and deſtruction of the creature. Alſo it is more forcibly felt of the creature, then Gods remuneratiue iuſtice; becauſe this ſtrikes at the verie heart, touches his verie conſcience, with the extremitie of horror and feare, and leaues neither bodie nor ſoule without moſt exquiſite torments, ſuch as were neuer inuented of men: the *racke in England*, the *Strappado in Spaine*, nor any torture inuented by the wit of man, ſhall euer come neere this; no not the ſtrange torments of Tyrants. Children are ſcared with harmleſſe bul-begger, but dread leſſe the fire, & water: ſo men in this world, feare them that can kil the bodie, but neuer feare at all,for him that can kil both bodie and ſoule:we tremble to heare a great man ſpeake, and the young men hide themſelues at the voyce of Iob ; and yet alas , who trembles at a verball reproofe of the Lord ? they thinke him a ſimple perſon , that can not indure a word. And therefore Chriſtians that are ſo much caſt downe,at the threatnings of the Lord, are with the wicked but fooles and faint hearted perſons : nay, more then this, let the hand of the Lord light vpon their fellow-companions,and that ſhall be no prognoſtication to them. When diuination was by lightnings,thoſe lightnings which fell in the ſea,or toppes of mountaines, were neuer brought into obſeruation,but were called *bruta fulmina*; ſo the indgments of God that light vpon others,are farre enough remooued from them, and therefore they neuer call them into queſtion:nay,alas they make lighter account of them , as long as they are threatned in Gods word, or executed vpon others , then *Morbizan* the Turke, did of the *Bull* of *Pius* the ſecond, or of his indulgences to the people to take armes againſt him, that by a letter to the Pope, he required that he would call in his *Epigrammes* againe: ſo men thinke , that when the Lord threatneth the *ſeiſure* both of ſoule and bodie, the *attaching* of our ſpirits, the *confiſcation* of our conſciences , the *baniſhing* of vs from heauen, the *hanging* of vs in hell, the *ſuſpending* of our ſaluation, the *adiudging* of vs to condemnation , to be nothing but wittie Epigrammes, inuented of men, to exerciſe men withall. One calls the excommunication of *Paulus quintus* againſt the *Venetians* , *dirum carmen* ; and *Bellarmine* ſaies of *Prudentius*, when he appoints certaine holy-daies in hell, *Pænarum celebres, ſub ſtyge feriæ*. Euen ſo the world deales with God:his threatning are but idle Tragedies, and the puniſhments in hell may haue their holy-daies, wherein men may take their recreations. So that now God ſhall be as well beholding to *ieſting Lucian*, or any inuenter of fables, or tragedies of hell, to make an olde woman weepe, or tremble, as to his owne Prophets, or Apoſtles : but let them be aſſured, that hell is no painted fire, for they ſhall finde that God hath fire and fagot,ſword and bow, ſpeare and yron rods, to daſh in pieces euery one, although as hard hearted as *Pharaoh* himſelfe: then ſhall they tremble moſt, that feared leaſt, when Gods iudgements were threatned.

Obſerv. The Iuſtice of God ſhall be manifeſted, as well in plagues and curſes, as in promiſes and mercies: *Doe this, and thou ſhalt liue*; there is rewarding iuſtice: but the *day that thou eateſt thereof, thou ſhalt die the death*; there is iuſtice puniſhing, which a long time is kept vnder the cloud of *Gods ſilence*, but at length breaketh forth, and by that meanes is made to ſhine the brighter. Euen as in a darke night, one ſtarre breaking out of a thicke cloud, deliuereth a farre more ſplendent and glorious light, then if it ſhone with many in a cleare euening: ſo this iuſtice hath the more grace and beautie from the Lord in the wicked, inſomuch as almoſt all other planets had a long time beene eclipſed, or quite fallen out of their *ſpheres*, to the great diſcomfort of all ſuch as trauailed with the wicked (though not in their waies) yet in the ſelfe ſame night, and buſied themſelues at the lamps of Gods word, beeing carefull to vphold the ſocietie of mankind by learning and inſtruction. Ionah the Prophet, was content to enter into the citie a daies iourney, and preached, and ſo continued walking with the men in the citie, vntill they put on ſackcloth, faſted, and humbled themſelues: this might exceedingly haue comforted Ionah, to ſee ſo chearefull and comfortable a light breake forth as repentance: but alas Ionah is diſpleaſed, and that exceedingly, that he ſhould prognoſticate of a flaming fire from heauen within fourtie daies to deſtroy Nineueh, and yet nothing appeare according to his word; this made him angrie, impudent with God: now againe to defend his fleeing into Tarſhiſh, although the Lord had appeared vnto him in the fearefull tempeſt, prepared a fiſh, heard his prayer, brought him to drie land; yet now becauſe God will not come from heauen according to his word, he wiſheth that he might die, and that God would ſhew his iuſtice on him. One would haue thought Ionah might haue bin well cooled in the ſea, from raging ſo hotly againſt God. Well *Ionah*, get thee vnder the Lords gourd, *that it may be a ſhadow for thy head*, and deliuer thee from thy griefe, and make thee exceeding glad; and expect patiently, and doubt not but thy words ſhall come to paſſe. For firſt, thou propheſied to Iſrael a long time, and they haue profited nothing; this could not but vexe thee exceedingly: now I haue but ſent *thee three daies into the citie of Nineueh, the chiefe citie of the Aſſyrians*, all of them are the heathen, that neuer heard tell of my name, without my Chriſt, *aliens from the common-wealth of Iſrael, ſtrangers from the couenants of promiſe, and had no hope, and were without God in the world*: yet thou ſees what a wonderfull effect it hath wrought in Nineueh; the King is off his throne, hath laide his robe from him, couered himſelfe with ſackcloth, and ſits in the aſhes: further, he makes proclamation for a generall faſt of man and beaſt, all to crie mightily vnto God; turne from their wickednes with this perſwaſion, that the Lord would repent & turne from his fierce wrath, that ſo they might not periſh: Oh happie Ionah, that it pleaſed God to let thee ſee this glorious worke of thy miniſterie: ſurely thou may well be glad, vnder the gourd to ſing Pſalmes vnto the Lord for ſuch a deliuerance: and if the Angels in heauen be ſo ioyfull for one ſinner, how mighteſt thou triumph for ſuch a multitude, as the whole citie of Niniueh, wherein were *ſixeſcore thouſand infants, that could not diſcerne betwixt the right hand, or the left*: Or if thou had been mooued toward thine owne countri-men, haue made as much haſt, as the woman of Samaria did vnto her neighbours, to tell them ſhe had found the Meſſias: ſo might thou haue done vnto Iſrael: O Iſrael, I pray you runne with me to Nineueh, and ſee the ſtrãgeſt wonder that euer was done; a whole city for three dayes preaching, *repenting in ſackcloth and aſhes*. But alas Ionah, thou art of an other temper; thou haſt made thee a booth, and art ſet vnder the ſhadow of it, to ſee what may be done to the city: Alas, wouldſt thou with *Nero*, laugh to ſee all the city on fire? haſt thou neuer a ſparke of old father *Abrahams* ſpirit in thee? this citie is farre better then *Sodome* and *Gomorrha*, & yet thou knoweſt how vehemently Abraham pleaded for them. Nay alas, thou ſhould haue been like good Samuel, 1. Sam. 12. Oh Nineueh, *whoſe oxe haue I taken, or whoſe aſſe haue*

I taken? or whom haue I hurt? or of whoſe hand haue I recieued any bribe, to blind mine eyes therewith? Surely, I haue pleaded againſt you as the embaſſador of the Lord, and *his whole counſell haue I reuealed: If yee will therefore feare the Lord, and ſerue him, and heare his voice, and not diſobey the word of the Lord; both you, and the King that raigneth ouer you, ſhall follow the Lord your God: but if ye will not obey the voice of the Lord, but diſobey the Lords mouth, then ſhall the hand of the Lord bee vpon you, and on your fathers. Moreouer, God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you; but I will ſhew you the good & right way: Feare the Lord, ſerue him in the truth with all your hearts, & conſider how great things he hath done for you: but if ye doe wickedly, ye ſhall periſh, both yee and your king.* Surely Ionah, if this had beene thy concluſion, thou ſhouldſt haue ſeene the Lord fully haue ſatisfied thy prophecy: for this was but a formall humiliation, and therefore fortie yeares after, the Lord deſtroyed them, according to thy word: therefore Ionah, obſerue, that God hath as well prepared a worme to ſmite thy gourd, and make it wither by the ſunne, as hee made it growe by the ſame; and by the ſame ſunne, and a feruent Eaſt-wind, make thee faint, and wiſh to die: neither haſt thou any cauſe to bee angry, for thou neuer labouredſt for theſe mercies; and therefore what haſt thou to doe, to grieue at my mercies vnto Nineueh? I bad thee reprooue them, and ſurely, what I commanded ſhall be done: for Nineueh ſhall be reprooued. And therefore all faithfull labourers of the Lord, ſticke to your callings, and let the Lord bleſſe and curſe, when it ſhall pleaſe him.

Reaſ. 1. From the *perfection of Gods nature*, that can no way runne into any exceſſe, or come ſhort in any defect; therefore die and liue, ſhal be ſure to follow the breaking or keeping of his lawe: therefore vindicatiue iuſtice is as neceſſarie, as remuneratiue.

Reaſ. 2. From the nature of diſtributiue iuſtice, which is, *ſuum cuiq; tribuere*, giue euerie man his owne. How ſhould wicked men be rewarded for their euil deeds, if the Lord were not a God of vengeance? *Plato* could diſpute thus for God;

bonis male, malis bene: if it fall well with the wicked, and euill with the good, then ſurely there muſt bee another world for torment. For there is a God; and if a God, then he is iuſt; if he be iuſt, then muſt he needs doe iuſtly; if iuſtly, then ſhal not the wicked goe vnpuniſhed, or the iuſt vnrewarded. Therefore that iuſtice may ſtand in his proportion; if the wicked haue the beſt, where the beſt is not; and the iuſt haue the worſt where the worſt is not; then ſhal the wicked to anſwer iuſtice, haue the worſt where the beſt is not; nay, no good thing at all: and the iuſt haue againe the beſt, where the worſt is not; nay, no miſery at all, but perfect happineſſe. Hence naturall men haue dreamed of the *Elyſian fields*, and of the fire of hell.

Reaſ. 3. The *manifeſtation of Gods perfection*, hee made man for his glorie, and his glorie is the concurrence of all his glorious attributes; therefore ſhall vindicatiue iuſtice ſee the face of the ſunne, as wel as remuneratiue; God wil haue the praiſe of both.

1. *Vſe reprehenſion.* Firſt, confutation of the wicked, that thinke the Lord is all leade, heauie footed to iudgement; and that his hands ſhall alway be in a clout: or if he pull them out, he is ſo tender of them, that hee may not endure to lay them vpon their hard hearts, leaſt by the blow, he ſhould complaine of the ſtiffe reſiſtance of the ſtroke. Well, they ſhall knowe, that he hath hands of braſſe, and rods of yron in them, to cruſh them in peices. Secondly, correction of the godly, that think the Lord is too tender ouer the wicked: Ionah was too blame in this, therefore lay it aſide: for it is Gods truth, that he will reprooue with ſmall tendernes.

2. *Vſe inſtruction.* Firſt, an admonition of the wicked, that they beware; for the arrowes of the Lord flie among them. If a ſtrong archer miſſing his aime, let his arrow flie among them that are beholding his ſhooting, will he not crie aloud, looke to your ſelues? and the cryer of aime ſhout with a mighty voice, to the right hand or to the left, take heede the arrow is among you: But alas, the people are ſo amazed, that they may as wel runne vnder it, as eſcape it, ſo that all are in danger, but it lights but vpon the pate of one of them, and he falls

to the ground wounded, and yeelds vp the ghoſt; all the reſt quake, and tremble at the ſight, and are ſpeechleſſe: So the Lord is daily ſhooting forth his arrowes, he neuer miſſeth his aime; the watchmen of the citie tell the people, the arrowe of God is among them, and for all this no man is afraid; it ſtrikes downe ſome of the ſtouteſt of them: but alas, all is giuen to ſome ſurfet or weakeneſſe in the man, which they finding themſelues free from, thinke it is impoſſible for them to die as he did, becauſe they haue not his diſeaſe; as though there were no more diſeaſes to cut off life, then that one. If a meſſenger knocke at the doore, and anſwer be giuen him preſently, hee is gone without delay: ſo beloued, Gods plagues would not ſtill rage at our doores, if we gaue God his anſwer; yet ſtill the Lord rings the bel at our doore.

Secondly, a direction to the godly, to *watch continually*, that ſo they may eſcape the iudgements of the Lord, and mourne for his iudgements vpon others; for theſe *Aprill dewes, will bring forth in them the May flowers of Gods ſpirit*: and in weeping, ſtil reſpect our ſelues more thẽ other: for that alone makes God carie *handkerchifes to wipe away our teares*: and this ſowing in teares, will bring vs a ſpeedie harueſt: and when the rod is vpon others, let vs take it to our ſelues: for is it not better to take the rod into our owne hands, and beate our ſelues gently, then the Lord, who is a conſuming fire, ſhould waſt vs with it? Bones out of ioynt, the longer they goe, they prooue more painfull, betimes they are ſet more eaſily: therefore let vs betimes ſet our ſelues in the waies of the Lord, leaſt he rebuke vs ſharply. We phyſicke, purge, ſweate, and all for the bodie: can we indure nothing for the ſoule? the *vomite of the ſoule is the greife of repentance*: and tell me I pray you, who euer repented him of repentant ſorrow? In theſe reproofes we are worſe afraid then hurt: riſing out of a ſoft bed is exceeding tedious to a ſluggard; yet our vp, doth not dare vs at all: ſo is the awaking from the ſleepe of ſinne, and ſlumbering in the reliques of ſinne, which ſtill haue dwelling in the beſt of vs. To ſee a ſouldier wounded is no newes, but to goe with it, is deſperate follie: ſo our fighting in this world, is no newes if it bring knocks and maimes vnto vs: yet to let them goe and ranckle, and feſter, is forlorne negligence; therefore let this direction take his impreſſion in our ſoules, that we may make excellent vſe of all Gods reproofes.

Vſe 3. Conſolation in trouble, becauſe the Lord will reward vs, but puniſh them that cauſe vs affliction: 2. Theſſ. 1. 6, 7. *For it is a righteous thing with God, to recompence tribulation to them that trouble you; and to you which are troubled, reſt with vs.* Secondly in proſperitie, to reioice that we can ſorrow that the Lord reprooues any of our brethren; to be grieued for the afflictions of *Ioſeph. Daniel* could find no comfort in his priuate proſperitie and great authoritie, becauſe he knew that the Church of God was in great miſerie: the like affection was in good *Nehemiah:* ſo likewiſe on the contrarie, to reioyce when we be reprooued to ſee Gods church to flouriſh: ſo *Paul* beeing in priſon, was not ſo much grieued at his own bonds, as he reioyced at the libertie of the Goſpel of Chriſt.

Sect. 3. *Of the obiect.*

Thee] God in his owne children, loues the perſon, and accepts of them in Chriſt, and onely hates their ſinne, and reprooues that: but in an hypocrite, he hates both the perſon and the ſinne; for if he ſhould onely bee offended with the ſinne, then ſhould there be no difference betwixt the godly and the wicked; for he hates ſinne equally in them both, and yet they are not both equally hated: and therefore ſome thing more in an hypocrite is the obiect of hatred, then his verie ſinne. But it may be obiected, that nothing can be hated, but that which is euill: now the perſons of wicked men are good, the ſinne is onely euill, therefore onely hated. *Anſw.* Euill is conſidered two wayes; Firſt, in the abſtract, as beeing not conſidered with the ſubiect in which it is; and ſo it is equally hated of God euery where. Secondly, in the concrete, when the euill and the ſubiect are put together: euill abſolutely taken, and an euill man are diuers conſiderations; the ſame cauſe of hatred in both, but not the ſame manner: for a godly man is of an other condition; ſeeing ſinne in him, is but a tyrant, and he is none

The obiect of Gods hatred.

of his lawfull ſubiects, and therefore though ſinne fights to ſubdue him vnto his kingdome, yet the ſpirit of God reſiſts and will be the ruler. Therefore as the loue of the ſubiects ſtand toward their king, ſo doth the king loue them. Now the loue of ſinne and wicked men is naturall, and ſo is the loue of God and his children ſpiritually naturall: and therefore muſt he needes loue his owne ſubiects, and hate all his enemies: for if an enemie ſhould captiuate a loyall ſubiect, the king would preſently require him againe, when he is content to let his enemies haue their owne libertie ouer their owne ſlaues. Therfore the children of God, loſe not the name of righteous perſons, becauſe they ſinne: for it is rather ſinne in themſelues, then themſelues that offend God: Rom. 7. Paul ſaies, *It is no more I, but ſinne that dwells in me.* Therefore in a wicked man, there be three conſiderations: firſt, of his euill; 2. of his ſinnefull perſon; 3. of his perſonall beeing: the two firſt are hated, the third is loued of God: ſo a godly man, firſt his euill, ſecondly his righteous perſon, thirdly his perſonall beeing: the firſt is hated, the two laſt are loued of the Lord.

Obſerv. 1. A Reproofe muſt be paſſed vpon ſinne. Euery thing that is ſecret muſt be brought into light: Eph. 5. 13. *All things when they are reprooued of the light, are manifeſt: for it is the light that maketh all things manifeſt.* Ioh. 16. 8. *And when he is come, he will reprooue the world of ſinne, and of righteouſnes, and of iudgement.* So that this point is generall to the ſinnes of all men, eſpecially to the wicked: for they haue neuer deſired by heartie repentance to bring their ſinnes vnto the light: and therefore becauſe they would not iudge themſelues by it, it ſhall iudge them to their woe. Indeede to behold the light, is a comfotable thing, but for ſore eyes it is verie troubleſome: and therefore thoſe that doe euill, hate the light, becauſe their works are euill: and ſo the Lord muſt needs araigne them euen in the cleare ſunne-ſhine, to the view of all men, euen of their verie conſciences, Ioh. 3.

Reaſ. 1. Becauſe *ſinne is the violation of Gods law*: and therefore muſt not goe vnreprooued.

Secondly, becauſe it *oppoſeth the light*: and therefore cannot long ſtand in oppoſition by clouding of the light, but the light will breake out. The clouds in the aire can not alwaies ſhade the ſunne from the eyes of the world, nor the darkneſſe of the night alwaies ſhut vp the morning brightnes: ſo ſhall not ſinne alwaies fill the world with his myſts and clouds, and alwaies ſhut vp the day of the Lords appearance to iudgment, but the Lord will breake the heauens, and make the glorie of his Sonne appeare, at which *heauen and earth ſhall flee away*; and then ſhall the *thoughts of all hearts be made manifeſt.*

Thirdly, becauſe God muſt be glorified: for except the Lord do it himſelfe, he ſhal neuer haue any glorie in the ſinnes of the wicked: for they diſhonor him as much as poſſibly they can. Iſa. 59 4. *No man calleth for iuſtice: no man contendeth for truth*: v. 14. *Iudgement goes backward, iuſtice ſtands farre off: truth is fallen in the ſtreete, and equitie can not enter.* The Lord ſeeth it, it diſpleaſeth him, and *he wonders that no man will offer himſelfe* for his defence: therefore *his arme did ſaue it, and his righteouſnes it ſelfe did ſuſtaine it: he put on righteouſnes, as an habergeon, and an helmet of ſaluation vpon his head: and he put on the garments of vengeance for clothing, and was clad with zeale as with a cloake.* Then ſhall ſinne ſurely haue his reproofe, and a recompence ſhall be giuen for euill doing: he will fully repay the Iſlands of the world.

1. *Vſe* reprehenſion: firſt, confutation of the wicked, that make ſo much of their ſinnes, that are not aſhamed to boaſt of them. Well, let them goe too, theſe are the very things that the Lord will reprooue to their ſhame and confuſion. Secondly, correction to the godly, that are ſo meale-mouthed at ſinne, that haue not a word to ſay for the Lord of hoſts. We are too often in the extreames; when God is ſilent, we would be ſpeaking; and when the Lord is ſpeaking, we would be ſilent: eſpecially Miniſters, that dare not ſpeake when the Lord hath bidden them ſpeake boldly, and not feare the faces of the proudeſt.

2. *Vſe* inſtruction. Firſt, an admonition to the wicked, to beware of ſinning: know they not, that euery time they ſinne, they hold vp their hands to heauen to pray vnto God for

vengeance? Secondly, a direction to Gods children, to mitigate the bitternes of their ſinnes: Exod. 15. for ſinnes may be compared to the *waters of Marah*; and Gods reproofe to the *bitterneſſe of thoſe waters*: and Iſraels murmuring may ſet forth the *diſcontedneſſe of the ſoule, in taſting of thoſe waters*: the crie of the people, *what ſhall we drinke?* to ſet forth the thirſtie deſire of the ſoule to be ſatisfied with ſome ſweet water. Moſes cry vnto the Lord, ſets forth the *grace of prayer vnto God*, for ſome ſweet comfort in the bitter conflicts with ſinne. Laſtly, the Lord ſhewing Moſes a tree to caſt into the waters, which doth make them ſweet, and ſo giueth them a pleaſant relliſh vnto the ſoule, may ſet forth the action of God the father, giuing of Chriſt the tree of life to euerie diſtreſſed ſoule; which beeing receiued by faith into his ſoule, will make *riuers of water flow out of him to eternall life*, and keepe him from euer languiſhing againe vnder the burden of his ſinne: therefore let this be our direction in all Gods reproofes for ſinne, to ſweeten them in Chriſt, and ſo beare them patiently.

3. *Vſe.* Conſolation to all that are in Chriſt; for God hath alreadie reprooued their ſinnes in his ſonne; and therfore ſhal they be free from his wrath. Suppoſe that a malefactor were condemned to die, and the day of his execution were at hand, how would this affect him in his ſoule? how would he labour to eſcape it; trie all his friends, his goods, wife, children, kinſfolkes, & the deareſt of his acquaintance? his wealth can ſerue him no better but to prouide for him while he liueth, ſee him honourably buried when he is dead: his wife and children and the reſt, tell him they will weepe for him; all theſe are but cold comforts to the man that muſt die: But if one ſhould ſtep out and ſay, my life for yours, if that will free you: hee offers himſelfe to the king, the king accepts of him, deliuers the pardon, brings it to the malefactor: now he is at eaſe, and hardly can a man imagine the greatneſſe of his ioy: ſurely, if that bee true that a man may die laughing, hee might as ſoone looſe his life in this paſſion of ioy, as he might haue done in the paſſion of his ſorrow. Euen the ſelfe ſame cauſe is paralelled in a man on his death-bed; I am reprooued of the Lord, and adiudged to

eternall death for my ſinnes: alas, how ſhall I eſcape? my goods are nothing vnto thee, O Lord, thou wilt not take them for the redemption of my ſoule: my wife, and children, and good friends ſtanding about my bed, cut me at the very heart: no worldly comfort can refreſh my ſoule: Oh my God, take thy Chriſt for the redemption of my ſoule, he is able to ſtand betwixt thy wrath and my ſinne; in him lift *vpon me the light of thy countenance*: for therein ſtands my exceeding ioy, farre aboue the *increaſe of oyle, corne, wine, or any worldy thing.*

Obſer. 2. Hypocrites ſhall not goe vndiſcouered, it ſhalbe knowne what they are: they ſhall ſee what a ſandie foundation they haue laid, and how all their hopes are no better then the ſpiders web: Iſa. 29. 13. *becauſe this people come neere vnto me with their mouth, and honour mee with their lips, but haue remooued their hearts farre from mee, and their feare toward mee was taught by the precept of men*: therefore to diſcouer them, I will doe a marueilous thing: *the wiſedome of the wiſeſt of them ſhall periſh, and the vnderſtanding of the moſt prudent ſhall be hid.* Woe ſhall be vnto their deepes, and their workes of darkeneſſe; and they ſhal meete with him that ſeeth them, and knoweth them; their deuiſes cauſe them moſt fooliſhly to ſtand vp with the pot againſt his maker, and with the thing formed againſt him that faſhioned him, to ſay thou haſt no vnderſtanding: Well, *your Lebanon ſhall become Carmel, and your Carmel a foreſt*: the beſt you haue ſhall become worſe; and that which is next ſhal become a barren wilderneſſe: yet Iacob ſhall not be confounded, neither ſhall his face be pale: for he ſhall ſee his children, becauſe the worke of mine hands is in the middſt of him; they ſhall ſtill ſanctifie my name, euen the holy one of Iſrael, and ſhal feare him: then they that erred in ſpirit, ſhall haue vnderſtanding; & they that murmured, ſhal learn this doctrine; euen the hypocrits themſelues whoſe ſpirit made them erre, ſhall know that all their profeſſion was nothing: and they that murmured often againſt God, for not reſpecting them as they deſerued, ſhall learne this doctrine, that the ſacrifices of the Lord are *a contrite ſpirit, & broken heart*: not burnt offrings, not calues of a yere old, not thouſands of rams, or ten thouſand riuers of oyle;

not the firſt borne or fruit of the bodie. He hath ſhewed thee, O man, another leſſon, and that which is good, and which the Lord requireth of thee: ſurely to *doe iuſtly, and to loue mercie, and to humble thy ſelfe to walke with thy God.* Go too then, we haue faſted, and thou ſeeſt it not; wee haue puniſhed our ſelues, and thou regardeſt it not. I tell you, *It is to ſeeke your owne wills, and require your owne debts*: and therefore you haue your reward: therefore Iſa.48.1. *Heare yee this, O houſe of Iacob, which are but called by the name of Iſrael,* and are naturally come out of the waters of Iudah; *which ſweare by the name of the Lord, and make mention of the God of Iſrael;* but not in truth, or in righteouſneſſe: You are indeede called the holy citie, and ſtay your ſelues vpon the God of Iſrael; but his *name is the Lord of hoſts*; he hath an armie againſt you. Firſt, a iuſt cauſe is giuen him of warre; for he *declared theſe things of old,* made thē plaine, and brought them to paſſe: therefore of what can you accuſe him? Well, thou art obſtinate, *thy neck is an iron ſinew, and thy browe braſſe:* I haue done much for thee: the old I haue made knowne vnto thee, that thou mighteſt not bleſſe thine idol for it, nor ſay it was his command: newe things againe haue beene made for thee; and not reueiled, leſt thou ſhouldſt be arrogant; in ſaying, I know them: for I knew thou would grieuouſly tranſgreſſe: therfore haue I called thee a tranſgreſſor *from the wombe:* therefore if I forbeare thee a while, it ſhall be for my names ſake, and for my praiſe. Indeede I kindled a *fire againſt thee, and fined thee, but not as ſiluer*: for I found no pureneſſe in thee; all was droſſe: *I haue choſen thee in the fornace of affliction,* to ſaue thee from conſuming: for ſurely, except I that appeared to Moſes in the buſh, Exod.3. to keepe it from burning when it was all on fire, had been in thee (which wert but as a buſh in Egypt) thou hadſt been conſumed, and periſhed for euer: but alas, thou wilt conſume thy ſelfe, by thy hypocriſie and diſſembling lips.

Reaſ. 1. *Gods truth*; Rom.3.4. *Let God be true, and euery man a lyar; as it is written, that thou mighteſt bee iuſtified in thy words, and ouercome when thou art iudged:* therefore except the Lord ſhould put forth himſelfe, hypocrites would prooue God a notorious lyar; for they belie him moſt: and if they ſhould ſo leaue him, he ſhould be thought an Idol god; therefore will he make their ſecrets appeare.

2. Becauſe *Gods word, which is a light in it ſelfe*, by them is put vnder a buſhel; therefore will the Lord ſet it vpon a candleſtick, that it may giue light to deſcry all the corners of their hearts.

3. The *laſt iudgement*, Eccles. 12. v. laſt. *God will bring euery ſecret thing vnto iudgement:* but hypocriſie is a ſecret, and therfore ſhall God iudge it.

Reaſ. 4. From *hypocrites themſelues:* and it hath many branches: firſt, becauſe pure in their owne conceit, Prou. 13. 12. this generation muſt bee knowne, that they are not waſhed from their ſinnes. Secondly, to anſwer their murmuring, Iſa. 58. for if God ſhould not ſpeake vnto that which they haue ſaid of him, he ſhould be thought to bee a God that regarded not faſting, and calling vpon his name. Thirdly, to detect their ſanctification, Iſa. 66. 3. which is no better then the bleſſing of an Idol, killing a man, or offering ſwines blood. Fourthly, to detect their repentance; 1. Sam. 15. 13. *I haue*, ſaies Saul, *fulfilled the commaundement of the Lord:* but the bleating of the ſheepe, and lowing of the oxen, ſhewe his infidelitie. Fiftly, to detect their faire pretexts, Ezra. 4. 2. Gods enemies come to Gods people, and ſay, *we will build with you, for we ſeeke the lord your God, as ye doe, &c.* Sixtly, to detect their ſlanders, Neh. 6. *yea they ſpeake in his praiſe before me, and told him my words; and Tobiah ſent letters to put me in feare.* Seuenthly, becauſe they leane on God to hurt others, Micah. 3. 11. Laſtly, that they may ſee truely whither all their worſhip tended.

Reaſ. 5. That the godly may not ſtagger: Pſal. 139. Dauid prooues himſelfe faithfull, by a ſpeciall liuing in Gods preſence.

1. *Vſe reprehenſion.* Firſt, confutation of all thoſe that may not endure to haue their ſinnes detected, or thinke themſelues ſo pure, that they haue nothing to be diſcouered. Hypocrites are the onely Puritans of the world: for ſuch perſons as can not endure the miniſters reprehenſions, are ſhroudly to be ſuſ-

pected of hypocriſie. Secondly, correction of the godly, that make not a diſtinction of their loue, betwixt formall profeſſors, and true hearted Chriſtians: Dauid is onely a companion of all them that feare the Lord, and are approoued of God; but for the wicked and hypocrits that wil not confeſſe that excellent preſence of the Lord as he doth, Pſal. 139. *He hates them earneſtly with an vnfained hatred, as though they were alſo his vtter enemies.*

2. *Vſe inſtruction.* Firſt, admonition of the wicked, that they bee better aduiſed of their preſumptions: for ſurely they are farre out of Gods loue: and therefore that they may a little try themſelues, I will helpe them a little to examine their eſtates. Luk. 12. 1. take heed to your ſelues of the leauen of the Phariſies, which is hypocriſie: for there is nothing couered, that ſhal not be reuealed; neither hid, that ſhall not bee knowne. The Scripture laies downe plainely what hypocrites are, and what they are not: both of them are laid together, Prou. 30. 12. firſt what they are, to wit, a *generation* for multitude, *pure for* qualitie, in *their owne conceit* for the beſt ground of all their religion: a generation, borne of themſelues; pure in outward profeſſion, to deceiue the world; and in their owne conceit, to deceiue themſelues. Let vs therefore ſee their building, that they raiſe out of their owne conceit: Maskes once ſerued men to play and ſport in ieſt, but now they are vſed in good earneſt; and the hypocrite is the moſt excellent at this game: theſe men would be kings, haue all at command, and ſcorne to abaſe themſelues in compariſon with any: but let them know, that as at the cheſt play the king commands all, vntill the mate be giuen without redreſſe, and then he is but like the reſt: ſo when death ſhall checke theſe kingly hypocrits, it ſhal be knowne that they are no better then the common ſort of people, that muſt euerie mothers ſonne of them to hell. Indeede the *Cupreſſe tree*, is ſtraight and tall; in colour freſh and greene; yet on the ſame no holſome fruite doth growe, which is fit for nouriſhment: ſo that by the taſt we may eſpie the goodnes of the tree: therefore ſaith Chriſt, by their fruit yee ſhall know them. In *Phœnicia* the people raiſed a figure on hie,

that all men might obſerue it,and on the top painted a *Serpent* in a circle, to ſhewe that in the world there is no greater arte, then man to know himſelfe in euerie part. Let vs then a little enter this conſideration, and ſee what grounds hee laies of theſe his conceits.

Firſt,he conſiders *his perfections*,as the perfections of *nature*; a nimble *wit*, good *memorie*, full of *ciuilitie*,and faire *conuerſation*. Secondly,beeing within the bounds of Gods church, he may obtaine certaine *graces of Gods ſpirit:* as firſt, from the *word* in generall, *vnderſtanding*, *conſent* to the truth,*ſubmiſſion*,*affection*, *delight* in the meſſengers, and to be a *companion* with the Saints and all frequenters of Gods church.For the *law*,he may *ſee* his *ſinnes*, the *wrath* of God due for them, *horror* of conſcience, *reluctation* againſt ſinne,*ſorrow*, and a certaine *change*, Mat.12.43.2.Pet.2.20.Mar.6.20. For the *Goſpel*, knowledge of the couenant, that God is faithfull, that Chriſts merits are of infinite value; and teares may flow from his eyes, either in hearing or reading the paſſion of our Sauiour Chriſt.Degrees of his perfections,Heb.*6.* 1,*illumination:* 2.*participation* of the heauenly gift, holy Ghoſt, Gods word, and of the powers to come: theſe are his perfections.

Now let vs ſee what reaſons may perſwade him to this conceit. Firſt, when he lookes vpon himſelfe, hee ſees his heart to bee quiet within him, and not boyle with the fowle and vglie ſinnes of the world. Secondly, he ſees his eſtate to be verie good in the world, and full of proſperitie. Thirdly, he thinkes his profeſſion is with the beſt; he is as good a churchman as any other.Againe, he lookes vp vnto God,and is verie lauiſh of Gods mercie; he cares not to ſet it vpon the tenters, and makes it riſe as high as the mountaines: but for his iuſtice, he ſcants that, and makes it like a mole-hill. When he thinks of the deuill, he finds himſelfe nothing at all to bee troubled with him: with *a voide Sathan*, he can ſcare him from him at any time: when he ſets himſelfe vpon the ſtage with other men, he ſees how the wicked cannot come neere him; and yet they haue often a faire life,& an eaſie death;and therefore ſhal it be farre better with him: And for preciſe perſons,he cannot tell what to ſay of them ; ſometime they are too proud for his companie;another time they are too ful of hypocriſie,he dares not truſt them ; ſometimes they are a companie of fooles,and therefore he will not runne gadding about with fooles;ſometime men full of melancholy and ſadnes, fit for no ſocietie ; or els ſingular fellowes, that thinke none ſo good as themſelues; or els will haue a life by themſelues : and therefore they will not liue in ſocietie with them : but alas, they are the men of pride, that thinke that God dwells with them alone. *Bucephalus* was then in cheifeſt pride, when rich armor was ſet vpon his backe,and none might ride him but *Alexander:* ſo theſe hypocrites beeing in honour in the world,will ſuffer none to accompanie with them,but God himſelfe ; for in compariſon, he excludes all. And ſurely queſtion with him of his eſtate,and for the moſt you ſhall finde them verie reſolute, like vnto the *Gyant of Gath* ; they haue fingers and thumbes enough to apprehend mercie. Aske them,*meane you to be ſaued?* they anſwer reſolutly,God forbid they ſhould euer think otherwiſe:when alas poore Chriſtians , lie wraſtling with many a temptation. Aske them againe,*doe you beleeue?* beleeue ! he that would not beleeue God, were a wretch indeede. Aske him in the third place, *haue you any doubtings with your faith* ? doubtings ! why ſhould I doubt? the Lord is moſt certen in his promiſes: when in both theſe,the child of God is much perplexed. Aske him in the laſt place , *when did you beleeue* ? ſurely , euer ſince I was borne : yet alas,many a good ſeruant of God will ſay,once I was as blacke as a coale in ſinne , but it hath pleaſed God to put on me a whiter garment : I know the verie day when hell did gape vpon me , and at ſuch a ſermon it pleaſed God to ſtrike me to the ground, and raiſe me vp againe in his mercie: or at leaſt , they that haue beene ſanctified from their mothers wombe, will crie and ſay,*Oh wretched men that we are,who ſhall deliuer vs from this bodie of death ?* This fight of the members, and of the ſpirit, is an excellent perſwaſion of true grace ; but alas, theſe wretches,when in the time of neceſſitie,they come to make vſe of their faith ; what doe they I pray you ? truly they are become like *Adonibezek*, they haue loſt all their fingers, and muſt famiſh for want of laying hold of their meate; ſo that all their beautie periſheth. For beloued, as greene fruits and flowers doe ripen by the ſunne, whoſe rayes bring forth their budds, and their ſmells; ſo by the ſonne of righteouſnes alone, muſt all the flowers of Gods garden mend their ſmells and ſauours. And therefore let vs proceede to ſee what they are not, for want of this ſunne; and that conſiſts in the ſecond part of the verſe, *yet they are not waſhed from their filthineſſe.*

A *Labyrinth* is framed with ſuch art, that the entrance is both plaine and wide; but beeing entred, you ſhall finde ſuch turnings, that you can not come out againe without your guide: ſo this conceit of puritie, hath made ſuch a large entrance into the hearts of hypocrites, that they can not be brought out of their turnings without the guide of Gods ſpirit. Therefore let vs view theſe two threeds, that are here laid downe to helpe vs. Firſt, they *are not waſhed:* ſecondly, they *are in their filthines. Ianus* had two faces; and in the one hand he had a key, in the other the ſunne: from *Ianus* comes Ianuarie, that lookes at both parts of the yeare: his two faces makes him looke forward and backward: by his key, he is able to open the day, and ſhut in the night: by the ſunne in the hand, he is able to diſcouer all things. Formalitie in religion may be expreſſed in *Ianus,* vntill we come to the key and the ſunne: the hypocrites can looke at both parts of the yeare, winter and ſommer; but they will haue their backe vpon winter, and their face vpon ſommer: for when winter comes againe, and lookes them in the face, they hide their heads, and will not be ſeene: like vnto *ſnailes,* that are abroad while the dew is vpon the earth, but creepe into their houſes when they finde the dew to be dried vp by the ſunne. Againe, they haue two faces, they can looke backward and forward, ſerue all times, pleaſe all perſons, and keepe themſelues out of daunger: but when we come vnto the key, whereby heauen is opened, and ſhut in, they haue none at all: they loſt their key of righteouſnes in Adam, and as yet they haue it not reſtored in Chriſt, who *alone hath the keyes of Dauid, which openeth and no man ſhutteth, which ſhutteth*

ſhutteth and no man openeth. And for the ſunne in the other hand,they haue none: for how can they hold out the Sonne of righteouſnes, that neuer had him in their hearts by faith? they ſhine indeede,but it is like vnto a *blazing ſtarre*, which ſeemes to mooue as though it came from a true ſtarre indeede, but alas it is in the fall,and preſently comes to the earth; and then what is it but a lumpe of very crude matter, and as cold as a ſtone: or like *glow-wormes*, which in the night time, make a ſhew of fire, but when a man takes them in his hands and bruiſeth them,they are nothing but a deale of crude,rough,blacke blood. So theſe hypocrites,they come from heauen like lightning by the taile of the deuill,and fall to the ground,and then their glorie appeares no more: they were alwaies cold at the heart, and therefore their ſhining vaniſheth, when the true Sonne of righteouſnes appeareth to trie them. Let vs then examine the hypocrite, and wee ſhall finde, (that although his ſword, and all the weapons of his profeſſion be ouer ſpread with honie,)yet a bee ſhall ſting him at the laſt,and make him know, that all that honie was none of his owne, but that hee had ſtollen it from Gods bees; and therefore beeing but the waſpe, muſt be caſt out of Gods hiue. The *fiſher* oftentimes when he bragges of ſtore of fiſhes,puls vp a *ſcorpion* in his net, which becomes his death: ſo theſe hypocrites, they fiſh for heauen, but the ſcorpion is alreadie in their boſomes which will ſting them to death: they hatch *cockatrice* egges:whatſoeuer commeth from them, is poyſon and death: they weaue the ſpiders webbe, all their religion comes to no proofe: he that *eateth of their egges dieth, and that which is troad vpon, breaketh out into a ſerpent.* For it is impoſſible that all mankind, being the ſeed of coruption; and ſecondly, the moſt of them, the ſeed of the ſerpent,ſhould bring forth any other thing but corruption, and young ſerpents. And therefore hypocrits, remaning in their former eſtate, muſt needs be farre from God, and all true holineſſe. They are not waſhed, therefore not in Chriſt. Secondly, they are in their filthineſſe; therefore in themſelues. Not in Chriſt, becauſe they know not the father, by the Son,through the holy Ghoſt. They are moſt buſie with the father; but alas, for Chriſt, and the ſpirit, they caſt them both off. God will haue mercie, and God forbid, that any man ſhould think that God meant to damne his creature: but alas, they are ſilent of his iuſtice; & Chriſt is little in their mouthes, for the ſatisfaction of Gods iuſtice, and the onely foundation of Gods mercie to come vnto them: & the ſpirit is farre eſtranged from them, as appeares by their ſanctification. But let them know, that Gods faithfull ones make an other kinde of demonſtration, then to beginne with the father firſt: Rom. 8. 1. *There is no condemnation to them that are in Chriſt*; but how ſhall that be knowne? ſurely, by that which followeth; *which walke not after the fleſh, but after the ſpirit*: but how ſhall this be knowne? why looke into the Gal. 5. 19. to v. 24.

That this may the better appeare, let vs ſee how hypocrites pull downe the old building, and reare vp the new: for vntill that be gone, there is no hope of a better. That they would haue the old building ſtand, it ſhall euidently appeare in the 7. of the Romans: firſt, if you looke vnto their *mariage*, you ſhal ſee they will ſticke to their old husband the lawe; yet will they haue Chriſt too, and therfore commit adulterie; for God will but permit them one husband: therefore either Law or Goſpel; doing, or beleeuing; Chriſt, or Moſes: both can not ſtand together to make vs the ſpouſe of Chriſt. Secondly, let vs ſee their *ſeruice and obedience*, that they yeild vnto their husbands. It is not in the newneſſe of the ſpirit, but in the oldneſſe of the letter: ſurely an hypocrite is all in the letter, no iot of inward ſanctification is in him: but Law and Goſpel ſpeaks vnto him as a deafe man: and ſo for power, both of them are but dead and dumbe vnto him. Thirdly, *they loue no innouations*: they would haue the old ordination to ſtand, to doe, and liue; but now to be ſlaine by the law, and to haue ſinne made ſinne indeede. and haue their hearts euen bleede to the death by it, that cannot be indured: for men naturally loue life better then death: but now it is come to paſſe by our fall, that except the Law kill, it can not ſaue. Fourthly, they *haue no diſcerning ſpirit*, to ſee how the Law is ſpirituall, and they carnal, ſold vnder ſinne: for they alwaies allow that which they doe;

their will and doing goe together, their hatred is not their doing.: when Paul ſaith, hee wills one thing by Gods good ſpirit, and by his fleſh doth the cleane contrarie; hee hateth ſinne by the ſpirit, and yet often is made to doe it by his owne corruption: thus doth hee iuſtifie the lawe, and and makes it good and ſubſtantiall, but himſelfe euill and naught: when hypocrites take the law to make them good, for they are iuſtifiers of themſelues. Paul by this meanes came to ſee, that it was not he the newe man, that did theſe things, but ſinne that dwelt in him; and therefore hee onely iuſtifies not Gods law to condemne himſelfe, but alſo he makes a glorious confeſſion, that all power may be taken from himſelfe, and aſcribed vnto the holy Ghoſt, for his ſanctification: for I *know, that in me*, ſetting the ſpirit aſide, and therefore I meane in my fleſh and corruption, *dwelleth no good thing: for to will is preſent with me*, but I find no meanes to performe that which is good. And ſurely reaſons of this I haue many. Firſt, the ſtrength of my corruption: ſecondly, it is yoked with me, and therefore beeing the ſtronger, drawes me vnto euill: thirdly, I am a double perſon, or a double man, the inner and outward man, which is ſo rebellious, that I neuer liue at peace with my ſelfe: fourthly, theſe two haue their lawes, and the outward man doth often captiuate me, and make me a ſlaue vnto ſinne: and I am ſo ſore oppreſſed, that I muſt needs cry out, *O wretched man that I am, who ſhall deliuer me from this bodie of death?* yet thanks be to God, through Ieſus Chriſt our Lord, that my mind is ſo good vnto God, and his lawe, though my fleſh will not as yet ſhake hands with ſin. But hypocrits are of another mind; they will neither iuſtifie lawe nor goſpel, which ſhall condemne themſelues: they will not aſcribe all vnto Gods ſpirit that is good, and the reſt vnto themſelues: they haue means enough to doe well, they are Papiſts, they can ſupererrogate, they feele not the ſtrength of ſinne: they are not yoaked to drawe contrarie waies; like oxen they can drawe together, not as Samſons foxes by the tayles, euery one to drawe ſundrie waies: they ſuſtaine no double perſons, ſingle will they be in all their waies: they are troubled with no contrary laws, they can make all agree well enough, and therefore when cry they in the very deſperation of their ſoules; who ſhall deliuer vs? they giue thankes to God, not for Chriſt, but for themſelues, that they are not like other men: Therefore the ſpirit hauing not pulled downe the old building, how ſhall it be poſſible to ſet vp the newe, which is plainly to be ſeene in the chap. following, Rom.8.

Firſt, where is their freedome from the law of ſinne, and of death? neither Chriſt nor the ſpirit hath purchaſed it for them: and I doubt that their owne paiment will not ſtand good in Gods court. Secondly, if things may be known by their ſauours, ſurely euerie man may ſee they ſauour of the things of the fleſh. Thirdly, if the wiſedome of the ſpirit, and the wiſedome of the fleſh be enemies; I admire what peace and life can be in hypocrites, when they will not denie their owne wiſedome: for as yet the bodie is not dead, and quickned again by the ſpirit: ſtill are they debters to the fleſh, and will liue after him. How will they prooue themſelues to bee the ſonnes of God? if the ſpirit of bondage be gone, and the ſpirit of adoption be entred into their hearts, let vs heare the cry of *Abba, father*? let them prooue the witneſſe of the ſpirit, if they bee heires of God, euen annexed with Chriſt: let vs ſee how they can ſuffer with him; how they eſteeme of afflictions in compariſon of their glorie: doth the creature groane for them? nay alas, I feare againſt them, becauſe they ſubiect him vnto vanitie. Let vs heare how they with patience looke for their redemption: Is their hope for things not ſeene? nay alas, all for the preſent. How doth the ſpirit aſſiſt them in their infirmities; how is he with them in their prayers; what requeſts doth he bring out of their ſoules? where be their deepe ſighes that cannot be expreſſed; can they ſearch the meaning of the ſpirit according to the will of God? ſurely nothing leſſe: for all is but lip labour. Againe, haue they aſſurance that all works together for their good? can they tell it from their predeſtination, vocation, iuſtification, and glorification? can they from hence conclude, that God is for them, and no man can be againſt them? that there is no charges for them to pay? that there is no condemnation, no ſeparation from the loue of God in Chriſt? all afflictions cannot doe it, no *death*, no *angels*, no *principalities*, nor *powers*, nor things *preſent*, nor *things to come*; no place, not heauen aboue is too high for them; nor hell below, is able to make them ſinke into his depth: yea, in breife, not any creature is able to doe it: therefore no hypocrite is in Chriſt, and therefore impoſſible that he ſhould bee waſhed from his filthineſſe; beeing not waſhed, hee muſt remaine in it. And that will appeare, if we mark *his life and death:* life, *proſperitie, aduerſitie.* In proſperitie, for his profeſſion he is all courage, and verie full of brags; like the coward that before he come in the field, is fire and towe; but when he comes to the tryall, is the firſt that flees the field; when the couragious champion is very ſilent, but when there is neede of him, will ſhew, that hee hath more tried fortitude in him, then a thouſand cowards: So hypocrites make all the world ring with their Maſter; though all the world forſake thee, yet will I not forſake thee; I will lay downe my life for thee: yet when Chriſt ſhall come with *(a this night ſhall yee be put vnto it)* then will they flee with the firſt: and if Chriſt haue no better champions then they, he ſhall be left all alone. Secondly, come to the hearing of the word, all promiſes they will make their owne; all iudgements threatened, they will put vpon others: and for application of both, it ſhall be as in this place, God is like them, he fauours them aboue all with his mercies; and his iudgements paſſe ouer their houſes. Thirdly for his life, no reformation: For aduerſitie, if God be gone, he is gone; no more ſtout words, no comming to Church, no more outward reformation; but labour to make the beſt of all, Gal. *6.* 12. they will ſeeke to pleaſe to the face, and labour to conſtraine to their profeſſion, that they may *ſuffer no perſecution for the croſſe of Chriſt.* In ſpeciall for their ſinnes; when they are in miſerie, it may be they wil let a word come out againſt ſome knowne actuall ſinne: but with Dauid, Pſal. 51. they neuer ſtrike at the roote, to wit, their originall ſinne: for the puniſhment, Mic. *6.6.* they will part with any thing they haue, to be freed from the ſtroaks of Gods rod, but the thing required ſhall not once come neere them. And for the thoughts of death, many a *Balaams wiſh*; but that is all, for their life is nothing. And laſtly, for death it ſelfe, they either die like ſtocks and ſtones; or elſe like *bulls and bears*, roaring and bellowing out their ſhame and confuſion. Secondly, this may be a direction to Gods children to approoue their ſinceritie vnto God, by alwaies ſetting themſelues in the preſence of the Lord.

3. *Vſe conſolation.* Firſt in trouble, to reioyce when it ſhall pleaſe God to try vs in the fornace of affliction, that ſo we may come forth as tryed gold refined, and made the more fit for Gods kingdome. Secondly, in our welfare to truſt more in God then in our ſelues, and to count the *lifting vp of Gods countenance vpon vs in the face of his anointed, more ioy of heart, then when the corne, wine, oyle, and all the pleaſures and profits of this world are increaſed.* And thus much of the firſt part of Gods iuſtice, to wit, the power of it, from the *efficient*, in the *forme*, and *execution* of it vpon *the ſinne, and perſon* of an hypocrite. Now followes the orderly proceeding of this iuſtice.

Of the order of Gods iuſtice.

Firſt, in the cauſe.

Order.] In the handling of the methode vſed by the Lord in this place; wee are to conſider of the arguments. Order is deſcribed, firſt from the *cauſe*, (*I thee Lord:*) ſecondly, from the *effect*; which is to ſet or place things: thirdly, from the *obiect*; in that word *them*, that is thy ſinnes: 4. from a teſtimony drawn from the *notice of the conſcience*, which ſhall ſufficiently witneſſe of the worth of Gods methode.

For the cauſe of this order, it is the Lord. Surely Gods wiſedome is to be ſeene in nothing more then in methode and order: for order is not from any bruitiſh nature, but the beſt and wiſeſt: ſo that the changes and multitude of alterations in this world are no caſuall matters, left in the hands of blind fortune. If indeed we looke into Gods Church, and ſee the varietie of colours, and the inſtabilitie of them, wee ſhall either thinke that there is no prouidence, or elſe ſo ſtrange a prouidence, that it ſhould contradict it ſelfe: Yet ſurely after due conſideration, we ſhall ſee all colours to paint out this excellent glorie, and rauiſh vs with the beautie of it. For as the skilfull *painter* is able to diſpoſe of infinite varietie of colours in his curious worke, to ſet forth the excellencie of his skill, and produce the greateſt praiſe; which perhaps to the eyes of ignorant beholders in the beginning were nothing but the *pictures of deformitie*; yet he himſelfe knew full well that the chiefeſt of his arte was in the limming forth of that creature which afterward he meant with boldnes to commend vnto the eyes of the beholders: ſo the Lord (which in the creation repleniſhed the world with all beautifull colors, from whence all painters haue learned their arte, the very imitation of Gods worke in nature) ſhall be able to diſpoſe of all the varietie of colours in his Church, to ſhew that that piece of work which he limmed forth in his decree, (which men make a monſter) and ſince the beginning of the world, hath ſet it forth in his liuely colours, to be moſt admirable and full of beautie: or as an *exquiſite Muſitian*, which is able to make a moſt ſweet harmonie of the greateſt multitude of ſtrings, and in nature diſſonant, to ſound forth his skilfull and moſt excellent arte, which at his pleaſure can extend, or let fall, as well the *trebble* as the *tenor*, and the tenor as the baſe, and mixe them with the counter-tenors, the ſmall baſes, or whatſoeuer ſeemes good vnto his will; to ioyne extreames with middles, and middles with themſelues and all their extreames; ſo that in all his muſicke is neither heard harſhneſſe of ſtroke, or vnpleaſantneſſe of ſound: ſo the Lord the beſt and moſt ſweete ſinger in all Iſrael, is able to put downe all artes, becauſe if they ſhould ſtriue with him, they ſhould but ſtand vp againſt their maker: for he is the inuenter of them all, and men and angels are but the obſeruers of his wiſdome: and therefore all in heauen and earth ſhall meete together to ſound forth the praiſe of the Lord: and therefore the Lord can not but keepe good order in all his waies; and if he will take ſinne into his owne hands, it ſhall not be ſpoiled for want of good handling.

Obſ. Sinne ſhall be an excellent means to glorifie God: ſurely except it had bin for this cauſe, I ſhould haue vtterly deſpaired any good that euer could haue bin brought out of ſinne; but ſeeing my text informes me that God will haue the handling of it; I dare boldly ſay that ſinne is decreed, made good of God, and for no other end but that he may be glorified by it: for God handles nothing that he wills not; and what he wills he wills from all eternitie. And therefore he deales not with ſinne, as men deale with ineuitable accidents, to make a vertue of neceſſitie; to take in hand to diſpoſe of ſinne when he could not mend it: but the Lord had this work in his hands long before it came to paſſe: and now it is ſufficient for vs to admire at it, and haue it in exceeding account. Surely God hath ordered with himſelfe, and now he will order it with his creature: it was in Gods eyes from eternitie, and now ſhall it be in mans eyes according to Gods time alloted vnto him.

Reaſon. 1. Becauſe *God is the God of order*, and therefore muſt he needes iudge as well of confuſion as of order it ſelfe; for that which approoues the one, doth alwaies diſprooue the contrarie.

Reaſ. 2. Becauſe *God will haue his works ſeen*: as long as all did lie in the firſt chaos, nothing was ſeene in his diſtinction; but when the Lord had brought light out of it, & made it *ſeparate the euening and the morning*, & brought euery creature into his place, then became the worke of the Lord to be glorious: Pſal. 19. *the heauens declare the glory of God, and the firmament ſheweth forth the worke of his hand.* So when the Lord hath brought the light of his decree out of the confuſion of ſinne, then ſhall all fleſh ſee the glory of our God.

Reaſon 3. From the wicked, *which haue ſet themſelues to croſſe God:* and therefore if he wil be glorified by them, he muſt haue it by his owne arme, for they ſcorne to giue it him.

Reaſon 4. *The conſolation of his Saints:* for this puts them out of all heart to ſee things fall out a croſſe. Pſal. 37. is wholly ſpent vpon this ſubiect, that the flouriſhing eſtate of the wicked is but tranſitory, and deſtruction is their end: but the miſery of the godly in this world ends in peace and quietneſſe, becauſe they are in the fauour of God; therefore muſt they not fret or be *enuious for the euill doers*; for they are ſoone *cut downe like graſſe*, and *wither away as the greene hearb*; but *truſt in the Lord*, and *doe good, dwell in the land*, and *they ſhall be fed aſſuredly*. Pſal.73. yet *God is good vnto Iſrael, euen vnto the pure in heart:* there is the diſpute about Gods order or prouidence in gouerning of the world. The queſtion is, whether God be good vnto the faithfull. The diſputants are the fleſh and the ſpirit: the arguments are brought on both ſides, and by the arguments the cauſe is determined. Firſt, the old man brings his arguments, and proues the negatiue part that God is not good vnto Iſrael: firſt, he pulls two arguments out of his owne boſome, *want of wiſedome*, and *diſcontentednes of minde*, which were the fountaine of his errour: he that can not guide his feete, nor *keepe his ſteppes from ſlipping*, may eaſily ſay God is not good vnto Iſrael: but I the old man cã do neither of theſe, and therefore muſt I needes thinke that God is not good vnto Iſrael. Secondly, he that can not indure the proſperitie of the wicked, and the miſerie of his owne ſoule, may eaſily iudge God not to be good vnto Iſrael: but thus were my affections guided: and therefore from minde and heart, from blindnes and affection, I conclude that God is not good vnto Iſrael. But the diſcerning ſpirit may eaſily anſwer theſe obiections, with a *nego conſequentiam:* for they are but the witneſſes of a lying ſpirit: it is no good conſequence to ſay, that the ſunne ſhines not, becauſe I am blinde and ſee it not: no good conſequence to ſay, Gods hates me, becauſe he proſpers the wicked.

Leaue theſe inartificiall arguments, and diſpute more ſolidly from ſome artificiall thing. I will therefore beginne with their death: and thus I diſpute; He that is not drawne vnto his death as a malefactour, neither hath ſicknes on him as the meſſenger of death, but is *without all bonds, luſty and ſtrong*, muſt needes prooue that God is better vnto him then his Iſrael: and therefore not good vnto them: the aſſumption I prooue; *They are not in trouble with other men, neither are they plagued with them; but pride is as a chaine vnto them, and crueltie coue-*

reth them as a garment. What then can be anſwered for God? ſurely ſtill the conſequence is not good: bruit beaſts may goe to the ſlaughterhouſe without all baiting, and it were queſtionleſſe the part of a mad man, to diſturbe them that goe as heart would wiſh; neither would the deuill for a thouſand worlds, that theſe men ſhould once be diſquieted to turn back againe: and therefore yet you ſticke in the queſtion. What then will you anſwer to an argument drawne from their life; *their eyes ſtand out with fatneſſe, they haue more then heart can wiſh, they haue their tongues at libertie:* power to oppreſſe, boaſt of it, and yet preſume they ſhall not be controlled: for they dare *ſpeake againſt heauen, and ſuffer their tongues to walke thorough the earth:* therefore God neither doth, neither can he do any good to Iſrael: Let *Moſes* come to Pharaoh, with *let my people goe:* he ſhall be anſwered, not as the deuills anſwered the Exorciſts, Act.19.15. *Ieſus we acknowledge, and Paul we knewe, but who are yee?* It had been well if he had but ſaid, *Aaron* and *Moſes*; God I acknowledge, and his people I know; but who are yee that are ſo impudent with your king? this is not his voice; but who is God? and Exod. 10.10. *Let the Lord ſo bee with you, as I will let you goe, and your children: behold, for euill is before your face:* Here is blaſphemie and execration of Gods people; he imagines euill againſt them, the Lord ſhall not preuent it; and he deſires that the Lord had no better affection to them, then he was minded to let them goe. What ſhall be anſwered to this proud argument that brings all into it? they haue the controlment of heauen and earth, and therefore how ſhall the Lord be good to Iſrael? Well, O fleſh, yet is God good to Iſrael: this is but a ſmall matter, for neither heauen nor earth are in their hands; it is an eaſie matter to turne their owne ſwords into their owne bowels: for they haue fedde indeede, but it is become a ſurfet; and therefore if preſently they be not like oxen knocked in the head, they will pine away, and neither God nor man ſhall haue profit by them: *they haue been licentious* but ſoone may they be cooled; they *haue ſpoken wickedly of their oppreſſion,* but a ſmall matter will grauell them, and bring them vnto an *non plus*; they haue preſumed, but ſoone may they deſpaire; *they haue ſet their mouths againſt heauen*, but ſuddenly while they are about their miſchiefe, there may ſhine a moſt fearefull light, yea lightning and thunder from heauen ſtrike them to the ground, make euerie ioynt breake a ſunder, the whole bodie tremble, and the heart aſtonied: neither ſhall they heare any voice from heauen, Send for *Ananias* to put his hands vpon them, that they may recouer their ſight, and haue their hearts comforted: yet ſhall they heare a voyce from heauen, Why haue you perſecuted me; it is hard for you to kicke againſt my prickes; I will make your conſciences pricke you to the death, the ſting ſhall neuer out of it: there ſhall not be a Moſes nor an Aaron to pray for you, though you confeſſe with Pharaoh, *we haue ſinned: the Lord is righteous, but I and my people are wicked.*

Surely, the ſpirit of God is ſtrong, my owne teſtimonie is anſwered; the death and life of the wicked cannot euince the cauſe: therefore I bring a third ſort of reaſons euen from the godly themſelues; v.10. *his people turne hither: for waters of a full cup are wrung out to them:* Hence euen they ſay, *how doth God knowe it? or is there knowledge in the moſt high?* wee dare boldly ſay, *the wicked proſper, and increaſe in riches: we haue clenſed our hearts in vaine, and waſhed our hands in innocencie to no purpoſe: for daily haue we beene puniſhed, and chaſtened euery morning.* What may be ſaid to this argument? ſurely the teſtimonie of my brethren doth preſſe mee ſore: that they ſhould bee ſo diſcouraged: yet I hope when they ſhall haue conſidered my arguments propounded for the defence of their cauſe, they ſhall recant their errour, and ſay, *If I iudge thus, behold the generation of thy children are vp againſt mee, I haue therfore treſpaſſed:* the reaſon was, becauſe I thought to finde out the diſcourſe by my naturall reaſon, but I confeſſe it was too painefull for mee: therefore (O Spirit) the comforter of thy Church, let me heare the arguments that will beare waight in the ballance of Gods ſanctuarie. Firſt, therefore I will begin with an artificiall argument, which all men may gather out of the workes of God: euen of his iuſtice; *They are ſet in ſlipperie places*, they ſtand but vpon the yce, and therefore God may *ſoone caſt them into deſolation:* which all the world may ſee to be done: for how *ſuddenly are they deſtroyed, periſhed, and horribly conſumed?* all is but a dreame of their proſperitie; but when I am awaked to ſee it, and they to feele it; then ſhall I conſider my heauenly felicitie, contemne all their vaine pompe, and know aſſuredly that God makes all their image *to be deſpiſed:* therefore I ingeniouſly confeſſe, that the *vexing of my heart*, and *the pricking in my reines*, was becauſe I was too fooliſh, euen as a beaſt before God: yet was I happie in all this: for by faith I was alwaies with God; and that my faith might not fall, he hath holden me by his right hand. Secondly, for my ſelfe, I haue taken this argument, that God will guide mee by his *counſell, and afterward receiue me to his glorie.* Thirdly, I dare appeale vnto mine owne ſoule from both theſe arguments, vnto a third, *whom haue I in heauen but God?* and I haue deſired none in earth before him. Fourthly, I drawe an argument from mine owne weakeneſſe, and the daily experience I haue had of Gods goodneſſe; *my fleſh faileth, and my heart alſo: but God is the ſtrength of mine heart, and my portion for euer:* Therefore now I come to the determination of the queſtion, and thus I determine it: for the wicked, *Loe, they that withdrawe themſelues from God ſhall periſh: thou deſtroyeſt all them that goe a whoring from thee:* and for my ſelfe, I haue found that the deepeſt diſputations, doe alwaies bring forth the beſt concluſions, and ſafeſt determinations: therefore thus I reſolue, *That as for me, it is good for mee to drawe neere to God: therefore I haue put my truſt in the Lord God, that I may declare all his works.*

See but one place more, Pſal. 77. *When I entred the conſideration of the dayes of olde, and the yeares of auncient time, called to remembrance my ſong of thankeſgiuing in the night, which vſually I ſung in my proſperitie:* and now thinking vpon God am troubled, and when I pray my ſpirit is full of anguiſh: *Thou keepeſt myne eies awaking all the long night;* it is time therefore *to commune with my heart, and for my ſpirit to ſearch diligently: will the Lord abſent himſelfe for euer? and will he ſhewe no more fauour? is his mercie cleane gone for euer? doth his promiſe faile for euermore? hath God forgotten to be mercifull? hath he ſhut vp his tender mer-*

cie in diſpleaſure? what will this doe vnto my ſoule? ſurely it *will prooue my death.* Yet I *remembred thy workes,* meditated in them, deuiſed with my ſelfe what ſhould be the ende of them, and I found thy way *in the Sanctuarie*, whither I muſt aſcend by faith, if I meane to declare thy power among the people, to wit, thy redemption: *The waters of the red ſea ſeeing thy power were afraid, the depths trembled, thou rainedſt vpon Egypt, and madeſt thy thunders to be heard, the lightning lightned the world, the earth trembled and ſhooke: thus thou didſt lead thy people like ſheepe by the hands of Moſes and Aaron*: ſo that they wanted no comfort in the midſt of many waters; and all becauſe God did diſpoſe of all their troubles.

Surely that God orders all things, is a moſt admirable comfort of the faithfull, and a reaſon that I cannot leaue vnpreſſed. Thy little finger ſhall not ake, a haire of thy head ſhall not fall to the ground without Gods diſpoſition: Pſal. 121.4. behold a note of *admiratim* both to good and bad; of *demonſtration* to all that expect the mercies of the Lord; and of *attention* to thoſe that are too negligent: and what may they all behold? euen this, that the *keeper of Iſrael will neither ſlumber nor ſleepe:* A keeper, what is that? ſurely to be ſet in ſome office: and therefore too baſe for the great God of heauen to become Iſraels ſeruant; if Dauid had not ſtyled him ſo in the next verſe, I ſhould haue beene vnwilling to haue thought it, but nowe I dare ſay it, the Lord is thy keeper, and therefore O Iſrael, thou art but as a child vnder tuition, as a ſheepe vnder a paſtor: but happie that thou art put into the hands of no gouernour, ſaue into his that gouernes the whole world; not a ſheepe left vpon the mountaines without a ſhepheard; but euen vnto him that againſt the fond conceit of the Aramites, is the God both of the mountaines and vallies: the *keeper of Iſrael.* Firſt, he had Iacob in his keeping, the younger brother, who when he feared the ſtrength of his brother Eſau, became Iſrael, *one that preuailed with God,* and therefore ſure to preuaile with man. He had ſtood before the lyon of the tribe of Iudah, and therefore needs not bluſh at the face of Eſau. Againe, all the twelue Patriarks haue gone into Egypt, and their whole progeny taking

king the name of their father, and therefore were preſerued in Egypt, brought out with ioy,lead through the red ſea,protected in the wilderneſſe, and moſt ſafely conducted into the land of Canaan:and ſince that all ſpirituall Iſrael hath bin lead by Chriſt Ieſus, out of ſpirituall Egypt, through the red ſea of his baptiſme, to paſſe through the wilderneſſe of this world, vnto the celeſtiall Canaan, where they ſhall appeare in Sion. Now beloued, what is this keeper vnto Iſrael? not onely no ſleeper, but alſo free from all ſlumber: he neuer layes his eyes together, as though he were wearie with watching: Pſal. 34. 15. *The eies of the Lord are vpon the righteous, and his eares are open to their cries:* neither hath he any neede to cloſe them vp; for it is onely proper vnto the creatures,that are wearied with labouring and watching; but the Lord is no more wearie in his care for the whole world, then he is for one of the heires of thy head. See it in his Saints: hee preſerued Noe in the great deluge, *Abraham* and *Lot* in all their dangers, *Iacob* could not be hurt of *Eſau*, nor *Ioſeph* in priſon, *Moſes* cannot periſh in the riuer, nor *Iſrael* in the yron fornace:and therefore the heathen by the light of nature, could paint out prouidence in *Argos* with an hundred eyes; ſo that if one were at reſt, yet another might be waking:but the Lord is *totus oculus*,nothing but eie, and therefore all comfort to them, for whom he watches for good and not for euill.

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Vſe 3. Conſolation vnſpeakable, that the Lord will haue the handling of all matters: firſt in thy neceſſities: haſt thou any wrongs offered thee? be of good comfort, for the Iudge is for thee; haſt thou any trialls? be exceeding ioyfull, the matter ſhall be caried on thy ſide, againſt the face of all thy aduerſaries: haſt thou loſt any thing by theeues and wicked oppreſſors of the world? if they now be vnknowne vnto thee, thou ſhalt haue them then detected; if thou knoweſt them, but can get no redreſſe here vpon earth, reſt quiet thine heart, the matter ſhall be amended; and for deferring of the payment, thou ſhalt receiue the whole with all the forfeits. Secondly, in thy plenty, reioyce in the Lord: for he orders all things to increaſe thy ſtore, and to giue thee thy fill of ioy.

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Obſ. Gods iuſtice is able to place all ſinne in his order and ranke, that ſo it may be eaſily ſeene and iudged of all men. If I came into a roome, and ſaw al the plate ſet forth to the view, euery diſh on the table in his due place, all the furniture for the chamber in anſwerable proportion, and euery gueſt in his due order and place ſet downe to meat, I could eaſily iudge of the excellencie of the feaſt. So ſurely the wicked, (alas they muſt expect no feaſt) whē God ſhal haue muſtered vp all their ſinnes, and ranked them vnder their ſeuerall heads, according to his law and Goſpel, ſhall be able ſufficiently to iudge what they haue done amiſſe, to the great diſquiet of their ſoules. Firſt, therefore they ſhall ſee their apoſtacie from God, that kept them from pleaſing of him, and made them diſpleaſe him continually: from this, will the Lord deſcend to let him ſee the tranſgreſſion in this apoſtacie, with the propagation of it to all poſteritie: he will ſhewe him that the trangreſſion in eating of the forbidden fruite, was an offence of an exceeding great maieſtie, becauſe it was a ſacrament of the couenant of loue betwixt God the creator, and man his creature: and God forbad him as he would loue him, not to eate thereof. The loue on Gods part was extraordinarie, becauſe man being by nature changeable, had this ſacrament as a ſeale of his conſtant eſtate of goodnes: and therefore was it called the tree of the knowledge of good. Again on mans part, it was required that he ſhould loue conſtantly; or if he ſhould leaue to ſerue the Lord, then was aſſured vnto him by the ſame ſacrament, vnder Gods broad ſeale, his change from good to euill: & therfore was it alſo called the tree of the knowledge of euil. From this trāſgreſſion, wil the Lord lead him by the hand to take notice of the cauſes, and the effects that followed vpon thoſe cauſes. In the cauſes, he ſhall vnderſtand that one ſort were blameable, an other holy & good: the blameable cauſes both principall and inſtrumentall: principall the deuill, which through pride againſt God, and malice againſt man, became liars and murtherers of man, by bringing him into ſinne. Man the ſecond principall cauſe, by his free receiuing of the deuills temptation, and hearkning thereunto, contrary to the commandement of god, when he might haue reſiſted the ſame, became a ioynt rebell with the deuill. The inſtrumentall cauſes: firſt the ſerpent, the inſtrument of the deuill abuſed, to the ſeducing of the woman: the ſecond inſtrument was the woman, deceiued of the deuill by the ſerpent, became an inſtrument to deceiue man. Then ſhall he be brought to the vnblameable cauſe, to wit, the law and commandement of God; for had not this bin, their had bin no ſinne, as the Apoſtle ſaies: therefore the law, which in it ſelf *is the ſauour of life vnto life, through the default of man, became the ſauour of death vnto death:* & that moſt iuſtly: for as an earthen pitcher daſhed by the hand againſt a ſtone wall, is truely broken of the wall, yet no fault in the wall, but in the hand that threwe it againſt the wall, contrarie to the command of his ſuperiour: ſo man like this earthen pitcher beeing daſhed by the deuill, his owne free will, the ſerpent, and the woman, vpon the lawe of God, and ſo broken in peices, is no fault in the law, but theirs that daſhed him againſt the law. Therefore the lawe is no faultie cauſe, but a iuſt and holy cauſe of mans fall: and as the law did it, ſo God did it. Now the lawe was no bare permitting cauſe, or a forſaking cauſe; but a working cauſe euen in that fall of man. Who ſees not the wall to haue an hand in the breaking of the pitcher? and therefore it is idle to ſay, that the Lord was but only a looker on, gaue man leaue to tranſgreſſe, or did forſake him in the act; for all theſe are falſe: therefore, that which he did, he was able to doe; that which he was able to doe, he decreed vnto his owne glorie, and ſo it ſeemed good vnto his wiſedome; and therefore might abſolutely will that as good and iuſt. But God committeth no ſinne: true, as he did all this,

you

you ſee there was no fault: for what fault was there in the wal that brake the pitcher? what fault is there in the water, that drownes a man, if he caſt himſelfe into it? in the fire, if it burne him? ſurely none: therefore that which God did was iuſt and holy; but that which man did was a hainous ſinne: For God made them the fountaines and beginnings of their owne actions, becauſe they were indued with free will to doe well, that thereby they might deſerue both praiſe and price, I meane, *ratione pacti, non abſolutè meriti*, of bargaine, and not of ſimple merit: for that which the law would haue giuen them, that we may ſay was iuſtly deſerued: and on the contrarie, by paritie of conſequence, for ill doing they deſerued both diſpraiſe and puniſhment. Then you ſay, God might will ſinne, and not will it, which is to defend contradictions in his wil: very true is the antecedent; God did will, and not will; yet the conſequent is falſe: for contradictions muſt be of the ſame thing in the ſame reſpect: I may ſay, *Appius eſt cæcus, & non eſt cæcus*, Appius is blind and not blind; which are no contradictions, for they are not *ad idem*; there is not the ſame thing affirmed and denied, but diuers: he is blind in bodie, but not in ſoule: ſo of the Lord; that which he doth in ſinne, he wills, becauſe ſo ſinne hath a reſpect of good, and he wills it iuſtly: but that which man doth in ſinne, he willeth not, but is ſore diſpleaſed with it.

Thus when the Lord hath let many ſee their tranſgreſſions, he will carie them on a long vnto the effects that flowe from theſe cauſes, as the ſtreames from the fountaine: and theſe are in number three, blame, guilt, and puniſhment: blame, the fault of his action in breaking Gods lawe: guilt, whereby hee is tyed to vndergoe his puniſhment: and puniſhment, which is the iuſt anger of God vpon him. Where by the way, he ſhal take notice of his holineſſe, whereby he is ſo pure a God from all ſinne, that he cannot away with it: ſo likewiſe of his iuſtice, whereby he is ſo exactly iuſt in himſelfe, that he cannot but execute iuſtice remuneratiue and rewarding for weldoing, and inflict puniſhment, or iuſtice vindicatiue for euill doing: yet leaſt he ſhould complaine, that *ſummum ius*, is *ſumma iniuria*, he hee ſhall ſee that which *Ariſtotle* called the moderator of iuſtice, to witte, equitie; remitting of the full extent of iuſtice: for if the Lord had dealt ſo with man, he ſhould neuer had his hand off him: for either ſhould his iuſtice haue burnt more remiſſely againſt ſinne, which is called *anger*; or more ſharpely, which is called *wrath*; or fully executed, which is called *reuenge:* for as ſinnes be *inæqualia*, ſo ſhould the puniſhment haue beene in all theſe. Now becauſe his iuſtice may admit of theſe degrees, *ratione obiecti*, you ſhall ſee the Lords ἐπιείκεια, bringing in mercy, whereby he vſeth compaſſion toward his creatures offending: Firſt, his gentleneſſe, whereby in his iuſtice he remembreth mercy; *patience*, whereby he moſt gently ſuffereth ſinners, and deferreth their puniſhment; *longanimity*, whereby a long time he expecteth their repentance: laſtly, *bountifulnes*, whereby he being rich in goodneſſe, powreth forth his good gifts vpon them, notwithſtanding their ſinnes. And this they may obſerue by the way, in Gods ſetting of ſin in order.

The infliction of the puniſhment followes vpon the cauſes. They may aſſure thẽſelues, that euery one that had their hand in ſinne as the authors of it, ſhall be puniſhed moſt ſeuerely. Neither ſhall the inſtrument eſcape; the deuill ſhall haue his head cruſhed, and all his deuiſes brought to naught: hee ſhall be hardened in his ſinne, that he cannot repent and finde mercie: and laſtly, he ſhall be vtterly baniſhed from heauen into the elements, which are reſerued, 2.Pet.3.7. vnto fire againſt the day of condemnation, and of the deſtruction of them, and all vngodly men. The ſerpent ſhall not go without his iudgment: a curſe ſhall bee vpon him aboue all the beaſts of the field; enmity betwixt him and the woman; and ſenſible feeling of paine in *creeping on his belly, and eating the duſt of the earth.* The woman, beſide her common miſerie with man, ſhee ſhall be in *ſubiection to her huſband, full of griefes in her conception,* going with child, and trauaile. But for the man, his puniſhment ſhall in ſpeciall manner bee ordered, wherein all his progenie may take notice of it: his puniſhment ſhall bee with ſinne and death: ſinne originall, the exorbitation of the whole man both inward in himſelfe, and outward in the gouernement of the creature. Hence plainely appeares, that mans wit and will are ſet the wrong way; their faces cleane turned from God, and therefore no free will to doe any good that may pleaſe God, but vnderſtanding and will enough to do euill, and that continually: Againe, in the necke of this, followeth actuall ſinne, as the ſtreame from the fountaine, the branches from the root; and this is a continuall iarring of man vpon outward obiects: for originall ſinne hauing turned all the wrong way, it is neceſſarie, that as often as any wheele in man mooueth, it ſhould meete a croſſe with euery good thing, and therefore iarre vpon him: yet God limits this iarring that it can goe no further then he ſhall direct it, to wit, vnto his owne glorie, and ſome particular good end in his Church. This ſin receiues degrees, (indeede the other is equall in all, becauſe the ſame meaſure metes it out vnto all) but this is a greater or leſſer ſinne in reſpect of whom, or againſt whom it is committed: likewiſe in reſpect of the matter and manner of working it, whether it be done of knowledge, or ignorance; of infirmitis, or ſtubbornneſſe, or with an high mind: and all theſe ſtand vpon two heads, ſinnes of commiſſion, in doing that euil we ſhould not do; and of omiſſion, the not doing of good that ſhould bee done: And all this will the Lord doe in ſetting in order, which ſhall be a iuſt puniſhment vpon all malefactors.

The reſt of Gods methode is more fearefull, and better felt of man, & that is death; the method wherof conſiſts in the beginning and ending of it, wherein ſhall be a continuall loſſe of life, and ſubiection to the miſerie thereof, which ſhal make vs worſe then if we had neuer beene. This death brancheth it ſelfe into two parts, the firſt and the ſecond death: the firſt death, is a ſubiection to the miſerie of this world; the *inchoation* and beginning whereof, is the miſerie which comes by the loſſe of the good things of the bodie, as of *health*; whence commeth *ſickeneſſe, deformitie, ſence of nakedneſſe, wearines, and ſubiection to dangers.* Secondly, ſubiection to the miſerie which comes by the loſſe of externall things, as of *friendſhip, honour, rule and dominion ouer the creatures:* of things neceſſarie for this life, *as meat, drinke, apparell, &c.* now the perfection of this death, is the going of the ſpirits out of the bodie, whereby the ſoule departeth from the bodie, and the bodie afterward is reſolued into the elements, eſpecially the earth, which did beare the greateſt part in his making. The ſecond death hath this order: firſt, it ſubiects a man to the miſeries of the world to come; the beginnings whereof are in this life, the forerunners of the extremitie of woe that are to come in the next world: the forerunners are emptineſſe of mind in regard of all good, ignorance of God, terror of conſcience, fleeing and hiding himſelfe from the preſence of God; or elſe a deepe ſecuritie, and ſenſleſneſſe of miſerie: deſpaire and a fearefull expectation of iudgement: the perfection and conſummation whereof, ſhall be an eiection from the face of God, and iniection of the ſoule, immediately after the firſt death into hell; a reſeruation of the bodie in the graue as in a dungeon, againſt the day of iudgement, when after the reſurrection both ſoule and body ſhall be caſt into the ſame place, which is prepared of God for the eternall puniſhment of the wicked, both angels and men; where is nothing but *weeping, wailing, and gnaſhing of teeth:* there ſhall be found no *Limbus puerorum*, or purgatory, but either heauen or hell muſt be their reſting place.

Neither will the Lord breake his methode, or leaue them any cauil for ſome defect: with what reaſon can the Lord ſo deale with men, ſeeing all that wee haue heard is concerning Adam? muſt the children ſmarte for the fathers ſinne? I hope that God is more iuſt. Well, conſider that the Lord will not leaue this without his order: for all the poſteritie proceeding from Adam and Euah by ordinarie propagation, as they ſhould haue had happineſſe, if they had ſtood; ſo are they obnoxious to all theſe miſeries, he falling. And this is done iuſtly by all kind of lawes: firſt of *nations*; for Adam was a prince of all his poſteritie, who couenanted with God for vs, as well as for himſelfe, for performance of obedience: therefore he breaking, we breake: likewiſe by the law of inheritance; he was our father, & we his heires; he was the root of all mankind, and we were in his loynes: the manner is by imputation.

Propagation of ſinne.

tion of the tranſgreſſion, and ſo conſequently of blame, guilt, and puniſhment. Originall ſinne is conceiued in vs by our next parents, and ſo goes a long to all poſteritie: bodie and ſoule are the excellent worke of God: as if a skilfull workeman ſhould make all the wheeles of a clocke verie artificially, but being put into the hands of an vnskilfull prentice, is ſo diſorderly ſet together, that one wheele cannot go aright: ſo God the maker both of bodie and ſoule, hath left them to our firſt parents, and ſo conſequently to our next parents to put them together; who hauing loſt their firſt ſtanding with God, are become not onely vnskilfull, but alſo vncapable of any vertue, to put together a man brought forth in the image of God; for as this was onely Gods creation, ſo muſt it againe be the new creation of God: ſo that man and woman being not the cauſes of bodie and ſoule, but of the procreation of a third thing riſing from both, may truly be ſaid to beget a man according to their owne image and ſimilitude. Laſtly, it is true that euerie man ſhall beare his burden; for actuall ſinne is not conueyed in ſpeciall, but in generall; ſo that euerie one ſhall anſwer for his owne actuall ſinnes, without hee followe his forefathers ſteps, and then ſhall he be puniſhed for both, becauſe he will needs haue both imputed vnto him; the firſt by nature, the ſecond by imitation. Therefore if man may ſee in this world thusmuch of Gods placing of ſinne, (for this is but our obſeruation:) what ſhal then this God of all order do, when he ſhal not only ſet it forth, but apply it to our hearts and conſciences? then ſhall we experimentally know the cauſes of all our miſcheife; the conſequents in the guilt of conſcience, and the puniſhments both vpon ſoule and bodie: ſo that that which is in this world both ſinne and puniſhment, ſhall be felt of vs in hell, in no other regard but as puniſhment. In this world we haue had ſome pleaſure in ſinne, but in hell all ſhall be onely in torment: the miſeries of the body in this world haue vexed vs, and the ſoule hath beene ſenſleſſe of puniſhment; but in hell, both bodie and ſoule ſhall haue exquiſite ſenſe of Gods anger, wrath, and vengeance; and the ſoule ſhal then exceed in feeling. And this is the ſetting of ſinne in his place and order.

Reaſ. 1. Becauſe things muſt be ſeparated: Now methode alone is the true diuider of things, and makes euerie one to runne and haſten to his home: we ſee how euerie creature maketh haſt, vntill he be come to the place in which alone he can reſt: ſinne therefore which is frozen with many things, that it ought neuer to haue touched, and will not out of them, becauſe then he knowes not where to haue reſt; muſt needs bee diſioyned, els would all lie together in a confuſion. You ſee how cold congeales together water, earth, ſtickes, ſtones, and many diſagreeing natures: but when the fire comes, it diſſolueth and parteth them, and maketh euerie one appeare in his nature: So method finding men and their ſinnes all on heapes, diſioynes them, lets them ſee what is Gods, what is their own. But becauſe men are blind, and will ſee nothing; God hath prepared hell fire, to diſſolue theſe frozen ſoules, that they may ſee what a ſtrange confuſion they haue made of the workes of Gods hands by their owne.

Reaſ. 2. Is *perſpicuitie and cleare knowledge.* The onely rule of perſpicuitie, is methode; and therefore ſinne beeing fulleſt of darkeneſſe, had neede of the beſt helpe to make all cleare, and euident; eſpecially ſeeing that ſinne is one of the haters of light. The darkeneſſe of the night oppoſeth the day; and likewiſe the day the night; wee ſee the morning expells the darkeneſſe, and the appearance of the Sunne makes the ſhadowes of the night part away: they that haue gotten themſelues into holes and rockes, muſt be pulled out off their dens by violence. A theiſe or murtherer that hath gotten a hole, fights like a beare, and roares, before men can drawe him into the open view of the world: and he comes to Gods iudgement ſeat as beares vnto a ſtake. They that haue ſeene villaines pulled out of their holes, may marke them to look like fiends comming out of hell: therfore great need of method that muſt cleare ſo hard cauſes as theſe are, and bring all things vnto the light.

Reaſon 3. *Iudgement*, which can not be giuen before euidence haue bin brought in; and therfore muſt methode needs cleare all the bills and inditments that are to be brought in againſt wicked and euill doers, that ſo iudgement may be truly and ſubſtantially deliuered.

Reaſon 4. Becauſe of *the conſciences of wicked men*, which haue bin ſo long accuſtomed to ſinne, that they are ſo confuſed, that they can giue no euidence againſt the ſinner; therefore muſt the Lord needs vſe his methode, before conſcience can any way aſſiſt the Lord in his iudgement.

Reaſon 5. *Gods glory*, which muſt ſhine brightly out of all workes, euen out of the workes of darkeneſſe; which cannot be imagined without methode: the glory of a ſtately building is not ſeen in the confuſed maſſe of it lying vpon the earth, but when it is reared vp to the view of the whole world.

Reaſon 6. *Multitude of offences*: now wee can doe nothing with multitudes, vnleſſe we bring them vnto ſome heads. How ſhould a iuſt account be taken of all ſinne, if the Lord ſhould not ſumme them vp into ſome generall? & how ſhould the general be prooued, except the order of the ſpecials might be ſeene how they were contained in the generall?

Reaſon 7. *Quicke diſpatch*. If truths were to be tryed by Syllogiſmes with the Lord, it would be a long time before all arguments ſhould be brought in, and euery concluſion inferred. Again, much time would be ſpent, in prouing of euery doubtfull propoſition, and great diſpute might be held on this ſide and on that: therefore the Lord will ſpeedily finiſh all in an exact methode, which is alwaies full of breuitie and perſpicuitie.

Reaſon 8. *Remembrance*: neither God nor man ſhould be able to carry in mind the ſinnes of the world but for methode: we might wonder how the Lord ſhould tel vs all that euer we haue done, except it were for this rule of methode: and man could neuer make any good account out of his broken & craſie memory, except the Lord by his own method ſhould helpe him. *Methodus mater memoria.*

Vſe 1. Reprehenſion: firſt a confutation of the wicked, that thinke as they haue done all in the darkeneſſe, ſo the darknes ſhal couer them for euer: but Pſal. 139. 12. the darknes hideth not from thee, but the night ſhineth as the day, the darkeneſſe and light are both a like. Secondly, correction of the godly, that are troubled about this point more then any thing in the world. Pſal. 37. and Pſal. 73. and Pſal. 77

Vſe 2. Inſtruction: firſt admonition of the godly; to conſider what is the cauſe of all diſorder, and the true rule of all reformation: he ought to correct his heart, in iudging ſo hardly of religion; for that often is made of him the cauſe of all trouble. Again, to reforme that general crie; the poore they cry againſt the rich, and the rich againſt the poore; the prodigall perſon againſt the couetous, & the couetous againſt the ſpend-thrift; the man of pleaſure againſt the ſtupid perſon, and the ſtupid perſon againſt the man of pleaſure: all crie out againſt ſinne, and if euery mans cry were true, then no man ſhould prooue a ſinner: but the cry plainely ſhewes, that *totus mundus poſitus eſt in maligno*, the whole world is ouerflowne with ſinne, but no man will ſee it in himſelfe. Well, a good method would remedy all this. Thirdly, this may admoniſh the wicked, that they haue variety of ſinnes, becauſe method is a diſpoſition of varietie: for what order can be ſeene in one thing? Fourthly, that ſinnes are linked together: for methode is of one thing vnder another, and ſo drawes in another: and therefore it were good they would conſider of that drawing of ſinne as with cart ropes. Fiftly, to take notice that God can make his light ſhine vpon their dunghills, euen to reueale them, and ſet them in open view: therefore let them be more wary, for the leaſt of their ſecrets ſhall not eſcape this light. Sixtly, let them know that they ſhall haue their ſinnes propounded to their owne view, and to the view of the whole world: for methode propounds euery thing to be veiwed. Seuenthly, that this ſhall open the whole myſterie of ſinne: for there is one word more that ſets forth the verie forme of methode, and that is an orderly placing of all things: for a man may be a long time ſetting on the ſcore, but neuer in any good order: for our frequenters of Ale-houſes ſet on a pace, but neuer in any good order; ſo ſinners ſet on a pace: they drawe many a ſcore for future payment: but their lines are ſo confuſed, that if they would at any time caſt vp their accounts, it would be impoſſible for them: therefore hath the Lord well put in theſe words, *in order*; ſo that now they may be aſſured that the reckoning ſhall come to ſome yſſue: ſurely ſetting much on the ſcore among men often times makes broken reckonings, and ſo they fall together to quarrelling, and ſpend much more at the lawe: but this ſhall be remooued by the Lord; for this placing in order ſhall be done preſently; for the Lord in a briefe table will bring vnto remembrance all his ſinnes. I ſaid in my lawe, thou ſhalt haue none other gods before me: now know that before mee were all things, and mine eyes ſaw all things in a moment; and therefore from this lawe I ſhewe that thou haſt had many thouſand gods before me, which now I ſet before thee. Secondly, I commanded thee to take heede of making any image or ſimilitude of me; but thou haſt made as many of me, as thou haſt thought thoughts; for euery thought of thee was to make me like thy ſelfe; and therefore if in an howre thou can thinke multitudes of thoughts; then conceiue that in thy whole life thou haſt had a world of idolatrous thoughts. Thirdly I ſaid, that my name was a glorious name; and therefore bad thee be exceeding carefull of it; yet many waies haſt thou taken it in vaine, *in thought, word, and deede:* In thought thou haſt raſhly conceiued of me; how often haſt thou aduiſedly, and with great deliberation, prepared thy ſelfe to ſpeake of me? nay alas, how often hath there ſtarted out out of thy mouth, *O God, O Lord, O Ieſus, O Chriſt, &c.* if thy mouth when thou waſt an infant can teſtifie of this, that thou neuer ſhed a teare, without, *O Lord,* in thy mouth: then waſt thou vnwiſe, and knew not the value of this name: and ſince thy infancie, thou haſt turned thy facultie and abilitie in this thing to an exquiſite habite, and readie promptneſſe; ſo that without either ſtutting or ſtammering, thou can at euerie word fling out, a *Lord haue mercie vpon vs*; but with what aduiſedneſſe, all that heare thee may eaſily iudge. Secondly, how often haſt thou ſet thy thoughts aboue Gods? & giuen more honour vnto thy owne name, then vnto Gods? ſurely thy truſt and confidence in thy ſelfe, will be a plaine argument for this. For words; firſt, for idle words; what ſwarmes of them haſt thou brought forth : ſecondly, *profane ſpeeches, blaſphemous oathes, curſing of Gods prouidence*, in wiſhing miſcheifes, and plagues vpon thy poore creatures, whether men or beaſts: and many rotten words which this my lawe will preſently reckon vnto thee. For my Sabbaths, how haſt thou ſanctified them in thy ſelfe, and all that belong vnto thee? haſt thou not profaned them thy ſelfe, and ſet all thy ſeruants to do the ſame? wel, in a word, there was neuer a Sabbath ſpent in the whole courſe of thy life, that I had any glorie at all by, and looke thou not for any iot of glorie with mee. Fiftly, for thy father and mother, and all thy ſuperiours; how haſt thou honoured them? let thy conſcience tell thee how often thou haſt curſed the King in thy priuie chamber? how often thou haſt contemned my Magiſtrates? how often rebelled againſt father and mother? For murther, my law is but a word, thou ſhalt not kill: yet how often haſt thou murthered thy brother in thought, word, and deede? Thou ſhalt not commit adulterie: but often haſt thou runne in conſent with adulterers; and when thou could accompliſh thy deſire, thou waſt not wanting in the practiſe. For ſtealing, how often hath thy neighbour ſuffered wrong by thee? For falſe witneſſe, thou haſt not ceaſed to ſlander, and falſely to accuſe thine owne mothers ſonne. For coueting that which is not thine owne, thou haſt not ceaſed night nor day from this offence: And therefore thinke of this order, and thou ſhalt haue a volume of ſinnes come into thy mind. For I may tearme thy conſcience nothing, but *lex applicata*: for when theſe things ſhall be applied vnto thy conſcience, thou ſhalt ſufficiently be reſolued of this ſetting ſinne in order. Many admonitions more might be giuen, but theſe ſhall ſuffice.

The ſecond inſtruction is for the godly, that they *walke circumſpectly, not as fooles, but as wiſe, redeeming the time, becauſe the dayes are euill*: and ſo much the rather, becauſe by this means God ſhall bee more glorified in the condemnation of the wicked: for it is naturall vnto men to excuſe themſelues by others: Why are you ſo ſtrict in our accounts with vs? you can winke at others that haue beene as backeward as wee haue beene, and therefore in equitie you might haue conſidered our eſtate with others, and though we haue deſerued all you propound againſt vs, yet we plead the law of nature againſt you: this you haue ſtamped in euerie one of vs, *quod tibi non vis, alteri ne feceris, ergo quod alijs non vis, nobis ne feceris:* if this be ſeemely to others and praiſe worthie, I pray you let the ſame praiſe redound vnto you by vs. Beloued in the Lord, let vs ſtoppe the mouthes of the wicked in this plea : *Know you not that the Saints ſhall iudge the world?* therefore *keep your ſelues blameleſſe & vnſpotted of the world.* Rom.2.21. *thou which teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt a man ſhould not ſteale, doeſt thou ſteale? thou that ſayeſt a man ſhould not commit adulterie, doeſt thou commit adulterie? thou that abhorreſt Idols, commiteſt thou ſacriledge? thou that glorieſt in the law, through breaking the lawe, diſhonoureſt thou God? for the name of God is blaſphemed among the Gentiles, through you:* ſo beloued, will it be ſaide when we ſhall come to iudge the wicked; Sit you to iudge me according to the law, when you your ſelues haue done againſt the law? They may well turne it off, as the drab did in the Commedie, *nam ſi ego digna hac contumelia ſum maximè, at tu indignus qui faceres tamen:* well may I grant the fault, but that thou ſhouldſt charge me with it, that I vtterly renounce. Seeing therefore God will honour vs, in making vs accompanie him in his iudging of the world, let vs purge our ſelues from all euill, while we accompanie the wicked in this world by neceſſitie of cohabitation; that ſo we may euen truly detect that coloured pretended holines of the wicked, 1.Pet. 2.1. malice, guile, hypocriſie. Malice is the roote, guile is the meanes of performance, and hypocriſie is the cloke to couer all. Therefore let vs take willingly the Apoſtles exhortation, *laying aſide all maliciouſnes, and all guile, and diſſimulation, and envie, and euill ſpeaking, as new borne babes deſire the ſincere milke of the word, that we may grow thereby,* and ſo gather ſufficient ſtrength to glorifie God, and ſtand out againſt the wicked.

Vſe 3. Conſolation: firſt to all diſtreſſed ſoules, that they ſhal ſee all redreſſed, which hath grieued them in this life. Secondly, in all proſperity to be as wiſe as the wicked in their generations:

tions: the vniuſt ſteward knowing that his maſter would put him out of his office, prouides before the time for himſelfe: ſo ſurely the things of this world, which through our abuſe are become our maſters, and we the vniuſt diſpoſers of them, will one day turne vs out of our office: & therefore let vs make ſome good vſe of them while we haue them. Two men walking together, and hauing a dog to follow them, as long as they goe together, no man can iuſtly tell who is the owner, but when they part, the dog wil follow his maſter: euen ſo in the world, while we walke in it, no man knows who ownes the goods of the world; yet when the world and we part, it ſhall plainly appeare that they were the goods of the world, & ſo they return vnto the owner: therefore happie is he that hath made him freinds of them, that ſo God may receiue him into his tabernacle. That nation that for the ſpace of three yeares would allot vnto their prince all that he could wiſh, but whē his three yeares were expired, then was he to be baniſhed for euer into the worſt place they could imagine, and there to liue in miſery the reſt of his life: one prince among al the reſt is commended, for that the whole time of his glory, he gathered together and ſent ouer before-hand, into the Iſle whether hee ſhould bee baniſhed all neceſſaries: ſo that after he was remoued from his throne of dignitie, hee liued a more comfortable life then all the time of his pompe in the world. So ſurely euery Chriſtian labouring in this world to vſe all good bleſſings of God to his glory, ſhall be ſure to finde ſtore of heauenly bleſſings when they ſhall part with this world: he were a foole that trauailing by the high way, and beeing exceeding thirſtie, and meeting with a pleaſant riuer, could not be content to ſatisfie the thirſt of his ſoule, and ſo let the riuer runne on, but he would diuert the courſe of the riuer another way: ſo euerie man that liues in this world, and can not be content to vſe the things of this world, for all his neceſſities they can ſupply vnto him; but he will change the courſe of them, and thinke that they ſhall for euer bleſſe him; and giue his ſoule reſt, not for manie yeres, but for euer. Alas, he is deceiued with them, and therefore Paul, 1. Tim. 6. 17. *Charge them that are rich in this world, that they be* *not hie minded; and that they truſt not in vncertein riches, but in the liuing God, which giueth vs aboundantly all things to enioy: that they doe good, and be rich in good workes, and readie to diſtribute & communicate, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life:* therefore may they be a way vnto our happineſſe, if God giue vs grace to vſe them a right. Now I come to the obiect, which is diſorder.

Sect. 3. Concerning the obiect of this order.

Them] The obiect of Gods diſpoſing iuſtice, are the ſinnes of the hypocrit, which are indeed nothing but diſorder and confuſion; and therfore in reaſon rather an oppoſite to order, then any obiect: but the excellencie of all rules is ſuch, that they are not onely able to iudge themſelues, but alſo the contrarie. This diſorder we may plainly ſee in the firſt of Rom. from the 21. ver. to the end: Firſt, of the mind, vanitie and blindnes; vanitie in ſtrange purpoſes, blindnes in the performance of them, and diſorder which runneth with them both, and ſuffereth nothing to bee carried vnto his ende: and therefore maketh all the purpoſes of wicked men to end in vanitie. Diſorder is the high way to vanitie; and blindneſſe is the only guide to diſorder: ſo that blindnes, diſorder, and vanitie, are three inſeparable companions. This blindnes is of the beſt eye, and therefore *how great is that darknes?* Secondly, from the mind this diſorder runnes a long to the wil and affections; and theſe are the more ſtrong, becauſe the deuil helps to driue them: and as we ſay in our common prouerbe, he will run faſt whom the deuil driues: and therfore the Apoſtle ſhewes how diſorderedly they gaue themſelues to all ſinne: therefore Iob 11.12. tells vs that *vaine man would be wiſe, though man new borne is like a wild aſſe colt.* Hence the Apoſtle calls their mind
ἀδόκιμος. reprobate; which word may be vnderſtood either actiuely, or
paſſiuely: actiuely, that they diſprooue all good courſes: paſſiuely, that they are diſprooued and diſallowed of God. Thirdly, from vnderſtanding, will, and affections, they proceede to ſtrange diſorder in life and conuerſation: and there-

verſe 28. viz. they are ſaid to *doe thoſe things which are not conuenient*: which in particular are expreſſed in the 29. 30, and 31. v. The word in the Original, is καθήκοντα, which includes two things, τὸ δέον, ϗ τὸ πρέπον, neither dutie, nor *decorum*; ſo that they miſſe euery action in the ſubſtance, and in the circumſtance. Dutie is wanting, therefore the forme of the action is ſpoiled: decencie is alſo vnperformed, and therefore no good manner is obſerued by the wicked. Therefore wicked men are like to themſelues within and without; for knowledge, will, and affection, they are diſordered at home; for life and conuerſation abroad.

Obſerv. Hence then it followeth, that Sinne is nothing but diſorder and confuſion, and that ſinners are the onely diſordered and confuſed perſons in the world. Firſt, for the confuſion of ſinne: ſee it in regard of all times. God hath from the beginning of the world, made the times of his mercie and Iuſtice appeare; and yet ſinne hath ſo obſcured them, that a man can not diſcerne, whether men were more holy in the time of the Law, or now in the Goſpel. Indeede in the 2. of Tit. v. 11. it is ſaid, that *the grace of God that bringeth ſaluation vnto all men hath appeared, and teacheth vs that we ſhould denie vngodlines, and worldly luſts: and that we ſhould liue ſoberly, and righteouſly, and holily in this preſent world*: but alas, vngodlines and worldly luſts put forth themſelues, as euidently as they did when the Lord kept backe his glorious appearance of grace. Some Chriſtians celebrate a Chriſtmas day indeede, which if the name onely were changed, a man might iudge it to be a day of *Bacchus*, the feaſt of Epicures, rather then the feaſt of Saints. Againe, it hath made a confuſion of all places: for how ſhall Chriſtians diſtinguiſh betwixt the heathen gentiles that neuer knewe the Lord, and them that haue made a profeſſion of his name? ſurely if it were not the worke of the Lord, many of their workes would teſtifie, that Gentiliſme, Iudaiſme, Atheiſme, and Chriſtianiſme, were all one. Thirdly, it hath made a confuſion of all Callings, inſomuch that no man can diſtinguiſh by the liues of men, betwixt a calling, and a recreation: for if recreations be not callings, then many a gentleman will prooue himſelfe to haue no calling. Fourthly; in actions, good or bad; neceſſarie, or indifferent; ſeaſonable, or vnſeaſonable, ſinne makes all one. Fiftly, of perſons, old or young; prince or people, magiſtrate or meane perſons, ſuperiour or inferiour, Paſtour or flocke, all is one: for ſinne, will ſet the boy againſt the aged; people, Prince; inferiours, ſuperiours, and all ſhall be of the ſame profeſſion. And God tells Iſrael, Oſe. 4.9. *there ſhall be like people, like prieſts*; which beareth the ſame ſenſe in all the reſt. And therefore if we looke into court and country, citie & towne, village and houſe, we ſhall ſee ſinne will be the quarter-maſter. Hence *ambition* wil order all in the court; *couetouſneſſe* in the country, *pride* in the city, *deceit* in the towne, drunkenneſſe, theft, & ſwilling in villages; contentions and brawling in families, the wife againſt the husband, and the husband againſt the wife, father againſt the ſonne, and ſeruant againſt maſter; ſo that he that would eſpie out any order in the world, may not with *Diogenes*, take a candle at noone day, go vp and downe the market to ſpie out an honeſt man; but if he were compaſſed about with all the ſtarres in heauen, and had all the light in the world, he were not able to ſpie out any order in any corner of the world, except that which the Lord himſelfe hath done, & will perfectly accompliſh hereafter. And as ſinne is in all theſe, ſo are ſinners; *the oxe knowes his owner, and the aſſe his maſters crib; the crane, turtle, & ſwallow their appointed times; but euen Iſrael hath not knowne, Gods people hath not vnderſtood.* For place, if God ſhall ſay vnto man, as he did vnto Moſes, Exod. 3.5. Moſes, Moſes, put thy ſhooes off thy feete, for the place whereon thou ſtandeſt is holy ground; Chriſt may ſay, my houſe ſhall be called a houſe of prayer; and the Preacher may ſay to euery one, take heed vnto your feet, when ye come into the houſe of God; yet none ſhall with Moſes, put off his ſhooes, hide his face, be afraid to looke vpon God: for they will ſtare him in the face, euen ſtanding in all their filthines: they will make the houſe of God, a denne of theeues: and for all that the Preacher hath ſaid, be ſo farre from hearing, that they will offer without all controlment the ſacrifice of fooles. For Callings, it is as eaſie to pull the ſtarres from heauen, as to make ſome gentlemen leaue their pleaſures, or they that are giuen to a wandring life, to ſet themſelues to ſome honeſt calling, whereby they may glorifie God, profit Church & Common-wealth, and liue honeſtly among their neighbours. For actions, men neither care for honeſtie, nor diſhoneſtie, but *ruſh into ſinne, as the horſe doth into the battell; and drinke in iniquitie, as the fiſh doth water*. As for perſons, what care and conſcience make men of their companie? they can ſhake hands with euery bodie, be moſt at eaſe with the wicked, and ſolace themſelues with thoſe that hate God. And therfore the point is cleare, that the world is full of diſorder, and confuſion. The reaſons whereof are theſe;

Reaſ. 1. Becauſe that ſinne and ſinners, *breake all Gods limits*, and wil be kept within no compaſſe, vntill the Lord take ſinne and ſinners, and chaine them vp for euer, with the deuill in hell.

Reaſ. 2. Becauſe ſinne *confounds all mens memories:* for take a ſinner, either in Church or Common-wealth, to giue accounts either to God or man, of that which they truſted him withall, and you ſhall finde him ſo confounded with the ſpending of his maſters goods, that he cannot tell iuſtly how any penie is put forth for his maſters profit: therefore at the day of iudgement, when the Lord ſhall call for his talents, wicked men ſhall be ſo confounded, that they haue nothing to ſay, but away with me wretch into the place of my torments.

Reaſ. 3. Is from *the nature of ſinne*, which accepts of all without diſtinction: it careth not how it comes by any thing, whether by hooke or by crooke (as we ſay:) and therefore ſinne beeing a great gatherer, and keeping no booke, either of receits or expences, muſt needes make confuſion when it comes to the reckoning: and therefore neither the giuer, nor the ſpender, ſhall haue any profit by it.

1. *Vſe* reprehenſion: Firſt, confutation of the wicked, that make no account of the day of Gods reckoning with them: but let them be aſſured, that Gods booke is neither croſſed, nor made vp in this world: and therefore muſt they looke to anſwer hereafter. Secondly, correction to the godly, that can

not be content to let God be croſſing his booke in this world, by afflicting and puniſhing of them: let them know, that God is iuſt, and ſinne muſt haue ſmart: therefore either in this world, or in the world to come: and bleſſed is he that hath it in this world.

2. *Vſe* inſtruction: Firſt, admonition to the wicked, to ſhew them plainly, that if they will haue their fill of ſinne in this world, they ſhall haue their paiment of it hereafter: and therefore if they will ſtand to their taske, they ſhall be ſure to ſtand to their perill. Secondly, direction to the godly, that they *awake, and ſtrengthen the things which remaine*; remember what they haue receiued and heard, concerning the Lord Ieſus, and hold it faſt, and repent of their wants; leaſt he come on them as a thiefe, and they know not what houre ſhall be the time of his approach.

3. *Vſe* conſolation, in all eſtates to him that diſpoſeth his way aright; becauſe the Lord will ſhew vnto him, the ſaluation of his ſoule. Pſal. 50. 23.

And thus much concerning the Order of Gods Iuſtice in the Cauſe, Forme, and Effect.

TO THE RIGHT *Worſhipfull Sir* IOHN CROFTS, a true louer of learning,

Grace and Peace.

BEEING *well perſwaded (right Worſh.) both of your good knowledge in Gods holy* truth, *& of your vnfained affection thereunto, I would not but in loue and duty, preſent you with ſome part of my labours. I haue reſerued vnto you the* laſt part *of my booke, but not the* leaſt part *of my loue: the laſt is ſometimes the beſt, and I doubt not but the experience of Gods loue toward you, will conſtraine you to confeſſe this laſt to be the beſt, ſeeing I am fully perſwaded, that you knowe that there is nothing like vnto the* feaſt of a good conſcience. *The reaſon why I would with-hold the Reader a little in ſuſpence, is for that I haue wearied him with a large diſcourſe, and as yet haue giuen him no refreſhment: therefore beeing now in the laſt period of my text, which is the placing of ſinne before the conſcience, a torment moſt lamentable, wofull, and miſerable, I ſhould vtterly breake his heart, if I ſhould giue him no breathing. No ſtrappado, racke, wheele, or any exquiſite torture euer inuented by the witte of man is comparable to this. The* Poets *haue masked this vnder the* furies *of hell, whoſe* hayres *on their heads they haue compared to* ſnakes, *their* eies *to ſparkling* fire, *their* faces grim and grieſly, *their hands full of burning* torches, *&c. The maske beeing taken off, the morall will prooue no fable, but a plaine expreſſion of the greateſt horror and diſtreſſe of mind, that poſſibly can bee imagined: no* phyſicke *either by* purgation *can diſpatch this humour; or* cordialls *by their ſweeteſt ſpirits; driue theſe ſpirits from the trembling heart: No* ſurgerie *either by* corraſiue, *can eate it out*; lenitiue, *mitigate and aſſwage the paine*; oyles *mollifie, or* ſalues *cure*. Friendſhip *by loue, labour, intreatie, gifts, ranſomes, pledges, &c. may deliuer a man out of priſon: but who can vnlock the priſon dores of the conſcience, knocke off the bolts, heale vp the wounds, refreſh the decaied ſpirits of a ſorrowfull mind? if there were but* one of a thouſand, *he were better then millions of gold and ſiluer: but alas, there is but one in all the world, and he ſeemes to be ſo farre remote, that the conſcience dare neuer once imagine, that if he were ſent for he would make any haſt to come in time.* Power *and* commaund *may recouer a man from baniſhment, but what command ſhall preuaile with the* powers of darkenes, and the gates of hell? Authoritie *and* time *can weare out reproach: but eternitie it ſelfe cannot out-laſt this ſorrowe: no countenance can beare it out, or fauour releiue it: this dies not when we die, but makes vs liue, when with all our hearts we would be dead. Therefore (right Worſh.) patronage a fewe verſes of a bad Poet: I haue deſired to make them ſauourie meat: if they taſt harſhly, excuſe the cooke for his good-will, as ready to make amends in the next ſeruice: if they want arte, or be dreſſed without their ſugred ſauce, I hope a good appetite wil ſerue inſteed of that ſeruice. And the rather I offer them vnto your ſelfe, becauſe I haue made bold to dreſſe them with ſome of your fire, and I doubt not but in regard thereof, they wil be a little the warmer: and though I would not wiſh that any man ſhould ſcald himſelfe with ouer-haſty taſting; yet doe I wiſh with all my heart, that the fire of your zeale againſt the ſacrilegious patrones of our dayes, might a little diſſolue the cold and frozen hearts of theſe robbers of Churches, to worke in them a better reſpect vnto Gods people, and the good of their owne ſoules. And ſo praying the Lord to make your heart ſtable and vnblameable in holineſſe, I commit you to his grace in Chriſt Ieſus.*

Auguſt. 10. 1615.

Yours in all good affection,

IOHN YATES.

Ἔπαινος:

Ἔσαυος:

ἐμοὶ γέρας τὸ καλὸν, μᾶλλον οὐκ εἰμὶ τὸ χρῆμα.

Ὄνειδος:

ἐμοὶ τὸ χρῆμα καλὸν, ὁ γέρας εἶμι καλόν.

The commoditie which no man may neglect to buy, or dare to ſell.

GRace more then grace, and vertue then her pay,
He payes not well, that loues her but a day:
The day is yours, and vertue is the prize,
The gaine is great, if that no more ariſe.
The world doth buy to ſell, and ſell to buy,
But few there be that trade the truth to try.
The pretious truth is bought, but not to ſell,
And he that gaines ſo much doth trade full well.
But many ſell that neuer care to buy,
Prophane like Eſau of their birthright cry:
Alas, that cry is great, when they with griefe
Shall ſeeke with teares, and goe without releife.
Worlds praiſe to ſpend, but pitie to be ſpent,
And looſe-liſes-leaſe for paiment of Gods rent.
To ſpinne the thread of thraldome is mans ill,
And weaue the web of woe is all his will:
But he that weares the garment ſhall complaine,
Which cannot hide him for diſgrace and paine.
Lets leaue this traſh, in others ſeeke due praiſe,
Which I confeſſe is rare in theſe our dayes:
Where be the learned Patrones of our age,
That ſooner *giue*, then *take*, and ſpare to rage?
Preſume who dare their gifts without his gifts,
Or vndertake to ſtriue at theſe dead lifts.
To winne to weare, is *vnder*, *ouer*, *take*,
And leſſe then this to thee no friends can make.
Will a booke make a man, part with his beſt-
--Liuing (I meane) for euer-liuing reſt?
This is right *Mæcenas*, that learning knowes,
Rewards the man before his gifts he ſhowes:

Rare to be found, and leſſe the greater ſhame,
No ſhame to ſpeake, if any beare this name.
Who fault can finde when deeds examples make,
And teach what others ought to vndertake?
To vndertake is for to match him right,
In vertue, good, but money is too light.
A liuing *White*, the center of your loue,
Though dead, from *White* the center cannot mooue.
Oh worthie *White, name, nature* do contend,
And nature more, then can thy name pretend.
Thy learning, life, and name were all one *white*,
Let Papiſts ſhoot, they'le neuer hit this *white*.
Once liuing *White*, now dead, yet liuing more
And walkes in *white*, where heart was long before.
Who lou'd thy gifts, and yet of gifts would none,
But he that car'd for thee, and thine, now gone.
Though rich in grace, yet poorer in eſtate,
For croſſes thicke befell thee now of late.
Thy Patron which in loue did thee aduance,
Now pitie takes of thine in their hard chance.
To liuing and the dead, this is great loue,
And may compaſſion much in others mooue.
To *Lancaſhier* thy paines much good did bring,
And from thy words their well-fare long may ſing.
Thou chang'd thy charge, and ſtill did paines diſcharge,
Yet in a church where grace had ſmall enlarge.
Change of paſture (in prouerb,) make fat calfes,
But nature ſaies to ſheepe oft rot'nes falls.
Greenham had paſture greene, but ſheepe full leane,
Yet change of charge made paſture far more meane.
Whites flocke both *green* and *white* for harueſt made,
And wonder was, what good ſucceſſe he had.
But *Barnham* was to him more barren ſoile,
Small fruit did ſpring from labour and his toile.
Oh curſed crue, that will your ſinnes purſue,
And neuer ceaſe till hell be for your due.
I call, as he did often cry, Repent

Before your time, for mercie all be ſpent.
Iudge this your ſad affliction ſprings from ſin,
To whip out folly, and let wiſedome in.
Arraigned muſt you be before your iudge,
For manie crimes: that neuer here you grudge.

Theſe things haſt thou done,]
The more theſe things are knowne the leſſe the care,
And leſſe the care, the more theſe things you dare.
The ſincere Iudge, no worke, nor perſons ſpares,
Done, thou, and *theſe,* to euery man he ſhares.

I held my tongue,]
Soone may he ſpeake in wrath that holds his tongue,
And recompence your ſinnes for all this wrong.

Thou thoughteſt I was like thee,]
A thought as farre from good, as Gods from ill,
To thinke and iudge a like, is all your will.

I will reproone thee]
I will reprooue, is not a word in vaine,
For God will ſtrike, and vengeance is the paine.

Set them in order before thee.]
Confuſion great in ſinne, and ſinners ſtaies,
But God that knowes, can order all their waies,
To order ſinne, before the ſinners face,
Is woſull pay for running of that race.

Conclusion.
It is your crowne and honour, to maintaine
Gods pretious Church, though others it diſdaine.
Well haue you runne, runne on with ſpeed apace,
Your gaine, no doubt, ſhall glorie be and grace.
Grace here on earth, and glorie farre aboue,
This life well ſpent, a better life ſhall prooue.

CHAP. VII.

Concerning the feareſull apprehenſion of the Conſcience, in theſe words, *before thee.*

Nature of conſcience.

THe Originall hath it, in thine eyes, that is, in the eyes of the *conſcience*, which is the beſt iudge in the world, and the hardeſt to bee corrupted; it is no receiuer of bribes, but the true applyer of the lawe to euerie fact, whether good or euil; it deales with man either by *abſoluing* or *condemning*; before God it either accuſeth, or excuſeth. Hence *conſcientia, quaſi ſcientia qualis quiſquis ſit*: a true knowledge what manner of perſon euerie man is. 1. Ioh. 3. 20. If our heart condemne vs, God is greater then our heart, and knoweth all things: if our heart condemne vs not, then haue we boldneſſe toward God: this Paul found in himſelfe, 1. Cor. 4. 4. but hee would not iuſtifie himſelfe by it. This on the contrarie, made the accuſers of the woman taken in adulterie, creepe out one after another, Ioh. 8. 9. In all men this *beares witneſſe of the law of God written in their hearts*, Rom. 2. 15. It calls old ſinnes to remembrace, and makes men afraid of the puniſhment of thē, Gen. 50. 15. It is a grieuous wound for ſinne committed, and alwaies cries vengeance, Gen. 4. 14. By cuſtome of ſinne, the conſcience is become fleſhie, (not ſoft, but hardened:) Firſt, that it looſeth all feeling of ſinne, Epheſ. 4. 19. and ſecondly, incurable by any ordinarie ſurgerie: for as a *S[illegible]rrous* place in the bodie, or that which is become to haue a *Canker* in it; *oyles* will not mollifie it, *plaiſters* and ſalues cannot heale it vp, only a hot yron muſt burne it out, and ſo bring the place againe to feeling: ſo many a mans conſcience is ſo hardned, that nothing will cure it, but hell fire, and the worme that neuer dieth, 1. Timoth. 4. 2. I haue ſhewed how many wayes the conſcience is brought to feeling; the hot yrons that God vſeth, are in number three: The firſt is ſome *generall awakenment* or aſtoniſhing of the heart, by ſome ſudden, fearefull, and extraordinary iudgement, Dan.5.9. The ſecond, is made hote by ſome *particular acknowledgement of ſome particular ſinne*, Matth. 27.3. Laſtly, by the laſt iudgement, Reu.20.12.

Kinds of conſcience.

Conſcience *quiet* and not *good*, is of the ſecure and careleſſe liuer; *good* but *not quiet*, is of the broken and contrite ſpirit, which the Lord will neuer deſpiſe: the conſcience *neither quiet* nor *good*, is of the deſperat ſinner: *quiet and good*, is of the Chriſtian come from vnder the ſtorme and tempeſt of temptation, and reſting in the ſweete ſenſe and feeling of the mercies of his God in Chriſt Ieſus, ſealed vnto him by the teſtimonie of the ſpirit of God. The conſcience meant in this place, is the quiet, but not good conſcience, awaked by the fearfull iudgements of God to tremble and feare: Zecha. 5. vntill *the flying booke came forth, which is the curſe of God, the woman (which is wickednes,) ſitting in the middeſt of the Ephah, is preſſed with a weight of lead, and ſtirreth not*: but now the Lord, euen by a weake meanes of *two women, hauing the wind in their wings, lifts vp the Ephah betweene the earth and the heauen, and then the whole earth which ſits at quiet, ſhall be mooued and eſtabliſhed for euer in the land of darkeneſſe and obliuion.* Therefore becauſe the Lord knowes that he ſhall finde the whole world aſleepe when he comes to iudgement, bids them that loue him *watch, & take heede of ſecuritie.*

The children of God often wraſtle with horror of conſcience.

Obſeru. Of all miſeries that can befall man, none like to the *ſetting of ſinne before the eyes of the conſcience.* The Lord in this Pſalme is extraordinarily offended with the hypocrite: and for his plague hee puts this one for all, *I will ſet thy ſinnes before thee.* Alas, the children of God often feele the wrath of God kindled againſt their ſoules, and anguiſh of conſcience moſt intolerable, and can find (notwithſtanding continuall prayers, and inceſſant ſupplication made vnto the Lord) no releaſe, but in their own iudgement ſtand reprobate from Gods couenant, and voide of all hope of his inheritance, expecting the conſummation of their miſery, and fearefull ſentence of eternall condemnation; when perhaps theſe are but temptations riſing from their owne nature; or els without them, by the malicious enemie Sathan; or from ſuch allurements or terrors which the world toſſeth vs with all: in theſe *Sathan* is a worker, beſide his owne peculiar manner of tempting, which is *poſſeſſion*, or a more liberty and freedome to the tempted of ſorrow and deſpaire, and quicke diſpatch of themſelues. For comfort of the godly I will inſtance a little in theſe leſſer temptations, and then I wil inlarge them to the wicked whoſe cauſe is deſperate.

The ſpring and fountaine of all temptations.

Of our owne natures ſpring the temptations which riſe of the roote of originall ſinne, without any forraine inſtigation from the world, whatſoeuer is either a baite of pleaſure, or fright of terror, which increaſe the actuall ſinnes ſpringing frō the originall roote, and lay as it were compaſſe, and powreth on water to that vngracious ſtock, to make it grow the faſter: Now all theſe temptations are not of that dangerous nature that this is of: here muſt we attend with patience the iſſue, which not onely is certen, but alſo ſhal come in the beſt time. The *corporall inhabiting of Sathan*, is the greateſt, fulleſt of terror and deſpaire, that can befal the godly: yet the *hiſtorie* of the deeds and ſayings of Chriſt, the writing of the *Euangeliſts*, do teſtifie of whole legions diſpoſſeſſed of that habitation, by the power of Chriſt mercifully extended vpon ſuch miſerable captiues: which examples ſerue againſt like times of affliction, that we giue not ouer hope, though *millions of deuills ſhould poſſeſſe vs* within, & enuiron vs without: but knowe his power to be aboue all force of the enemy, and his mercie farre ſurmounting Sathans malice: therefore Gods children haue no cauſe in this ſort to feare, nor haue any ſhadow of ground, wheron they ſhould reſolue againſt themſelues vpon the point of reprobation: but that all theſe moleſtations and terrours which they now indure, are temptations rather of their father for good and profit, then grounded reſolutions of ſuch lamentable iſſue.

The order of the deuill in drawing Gods

Againe, for more praticular examination, I find by daily experience, that theſe are as well the operations of phanſie from

melanelect into Atheiſme,and ſo on concerning his ſoule, religion, or faith.

melancholie,as of conſcience for ſinne: the methode of which temptation, I find for the moſt part to runne in this order: Firſt to call into queſtion, whether there be any God or no; for *melancholie* is a diſputing humor. Secondly, when reaſon hath maſtered that, then the ſecond queſtion is about the *immortalitie of the ſoule*. When that again is conquered, there enters a third queſtion, whether we *profeſſe the true religion*, or no. When that is expelled, the fourth queſtion,that maketh the greateſt tumult in the ſoule, is whether wee haue any part or portion in that which it promiſeth. Here the deuill is exceeding buſie; for if this be reſolued on,he is wholly caſt out,and hath nothing further to trouble vs withall. Any of the former doubts would haue ſunke our ſoules: for if no God, then why ſhould I abſtaine from my ſinfull pleaſures? If againe no reſurrection,then why ſhould I vexe my ſelfe in this world? If my religion be falſe,then muſt I haue a new; & twenty to one but I change amiſſe,and therfore I wil be of no religion: but when I ſhall begin to thinke I haue no faith in Gods promiſes; then alas, what ſhall comfort me? Therefore conſider theſe queſtions: firſt, whether the conſcience of ſinne,and the afflictions thereof,be melancholy or not: ſecondly, what is the differēce: thirdly, the afflictions of mind, to what perſons they befall, and by what meanes: fourthly, what may be the conſolation. And ſo from this ſetting before the eies of the conſcience only in appearance, I will proceed to the reall,and that which the Lord will do to the hypocrite in this place.

Whether melancholie be the affliction of conſcience.

Difference betwixt them,

1.Cauſes.

For the firſt, the affliction of conſcience is quite another thing then melancholy;as may appeare out of the ſecond queſtion by the differences: Firſt, in the *cauſes*: the one is a meere fancie, without all true and iuſt ground, and is onely raiſed vpon diſorder,or humour in the fancie, and raſhly deliuered to the heart, which vpon naturall credulitie fareth in paſſion,as if it were indeede, whereof the fancie giueth a falſe alarum: But the other is a ſorrow and feare vpon cauſe, and that the greateſt cauſe that worketh miſerie vnto man. Secondly, in the *effects*: In that of conſcience, the bodie is ofttimes in firme ſtate of health, perfect in complexion, and perfect in ſhape, and

2.Effects

and all ſymmetrie of his parts, the humours in quantity & qualitie, not exceeding nor wanting their naturall proportion: but in the other, the complexion is depraued; obſtructions ſpoile the courſe of humour and ſpirit, whereby the blood becomes ouer-groſſe, thicke, and impure, and nature ſo diſordered, that diuerſe melancholike perſons, haue iudged themſelues ſtrange creatures, as hiſtorie will plainly record. 3.Subiect. Thirdly, *in the ſubiect:* The ſenſes in the other both inward and outward are ofttimes perfect, the *imagination* ſound, the *heart* wel compact, and reſolute, and this excepted, want no courage: but in the other, both inward ſenſe and outward are too feebled; the fancie ouertaken with ghaſtly fumes of melancholy, and the whole force of the ſpirit cloſed vp in the dungeon of melancholy: darkeneſſe imagineth all darke, blacke and full of feare, their hearts are either ouertender and reare, and ſo eaſily admit the paſſion; or ouer cloſe of nature, ſerue more eaſily to impriſon the cheerefull ſpirit, the cauſes of comfort to the reſt of the body. Hence they are faint hearted without occaſion, onely driuen with the tide of that humour to feare euen in the middeſt of ſecuritie. 4 From the originall. Fourthly, they differ in the *fountaine and originall of them;* the one begins in the minds apprehenſion; the other in the diſtempered humour, which deluding the organicall actions, abuſeth the mind, and draweth it into erroneous iudgement, through falſe teſtimonie of the outward report. 5 Cure. Fiftly, *in the meanes of cure;* the one is helped by no medicine, no purgation, no cordiall, or balme, except the *balme of Gilead,* are able to aſſure the afflicted ſoule & trembling heart, panting vnder the terrors of God, *hell, death, and damnation:* But in melancholy paſſions, the *vaine* opened, *neeſing powder or Bearefoot* miniſtred to expell the fumes in the braine; cordialls of *pearle, ſaphyres, and rubies,* with ſuch like, recomfort the heart throwne downe, and appaled with phantaſticall feare. 6.End. Sixtly, they differ in the *ende:* in the one the perill is not of bodie, and corporall actions; but of ſoule and bodie, to be cut off from the life of God, & from the ſweet influence of his fauour, the fountaine of all happineſſe, and eternall felicitie. Here then the cauſe, is the ſeueritie of Gods iudgement,

ment; ſummoning the guiltie conſcience: the ſubiect, is the ſinfull ſoule, apprehending the terror thereof, which is for euer and euer: the iſſue, is eternall puniſhment, ſatisfactorie to the iuſtice of the eternal God, which is endleſſe, and whoſe ſeueritie admitteth no mediation: and this extends not to one ioynt, ſinew, or vanie, but to all; neither that of the bodie onely, but of the ſoule, whoſe nature as it is impatible of all other things, in greateſt peace, aſſurance, and tranquilitie; ſo beeing once ſhaken by the terrours of Gods wrath, and blaſted with the whirlewind of his diſpleaſure, it faileth, and with it driueth the whole frame of nature into extreame miſerie and vtter confuſion. The other hath for his cauſe a dry and cold humour, whoſe ſubiect eſpecially is the *ſpleen* ſwolne vp with windines and hardneſſe vnder the left ribbes; the conſequents are, the *hemeroydes* not flowing, blackneſſe and groſſeneſſe of blood, fearefull dreames, ſolitarineſſe, ſadneſſe. And therefore thoſe are to be condemned, which make the terrors of conſcience nothing but melancholie, and thereby labour to benumme the ſenſe of that ſting, which ſinne euer carrieth in the tayle, and turne men to their vſuall pleaſures; and ſo delude the foole and ſimple in his waies, skilfull to doe euill, ſottiſh in the pathes of righteouſneſſe, and vtterly ignorant of her rule; and wherein nature giueth ſome ſparke of light, more diſtinctly to diſcerne: yet they turne them out of the way, and make them like to ſtubborn and *vnbroken horſes*, ſhaking off reaſon, deſpiſing her mannage, and layeth the noble rider in the duſt: theſe be *Salomons fooles*, that follow wickednes, *Like an oxe that goeth to the ſlaughter, and as a foole that goeth to the ſtockes for correction, and as a bird haſteth to the ſnare, not knowing that he is in danger.* But beſide theſe, another ſort are iuſtly taxed, euen the Phyſitians themſelues, who when their patients come vnto them for phyſicke, and they ſpie out their diſeaſe to be melancholy, aske them vnder what miniſter they liue, & if they mention ſome conſcionable man that deals truely with mens ſoules, giue the parties counſell not to heare them, but get from them as farre as they can: Alas, are not theſe diſtinct diſeaſes, and therefore what wretched perſons

ſons are thoſe, that labour to turne a diſeaſe that is not vnto death, into one that is both the death of bodie and ſoule.

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Indeede this diſtreſſe of conſcience ſoone becommeth melancholike, vile, and baſe, turneth reaſon into fooliſhnes, and diſgraceth the beautie of the countenance, and transformeth the ſtouteſt. *Nebuchadnezzer* becomes a beaſt; ſo eaſily is the bodie ſubiect to alteration of minde, and ſoone looſeth with anguiſh and diſtraction thereof, all the ſupport of his excellencie. In melancholie the heart is troubled with vaine feares, vpon euery ſmall obiect: the very eye by a falſe apparition, may ſtrike him; the eares with the imagination of euery voice ſound-

How conſcience may diſgure the body.

ſounding, may dolefully appale him; a very touch may make him ſtartle, and many ſuch like troubles, which are *whelps of that melancholie litter*, bred of that corrupted ſtate of bodie, altered in ſpirit, in blood, in ſubſtance, and complexion. This may increaſe the terrour of the afflicted minde, double the feare and diſcouragement, and ſhut vp all meanes of conſolation: for it muſt enter by the ſenſes to the minde. Now the inſtruments of ſenſe beeing altered by the humour, and their ſinceritie ſtained with the obſcure and darke ſpots of melancholie, receiue not indifferently the medicine of conſolation. As the braine, the original and fountaine of all ſenſe and motion, is thus euilly diſpoſed; ſo the heart, the cheriſher and refreſher of our nature, beeing in no better caſe, and acquainted with terror, and ouerthrowne with that fearefull paſſion, impriſoneth the ſpirits, contracts it ſelfe, and hardly yeilds to perſwaſion of comfort whatſoeuer it bringeth of aſſurance. For though the griefe ſtrike down at the firſt, reſpecting no time, place, perſon, condition, or opportunitie of working, but breaketh through all ſuch conſiderations, and beareth downe all reſiſtance; yet the comfort requireth them all: and the miſſing of one, makes the affliction to be long and hard in the cure. The Comforters perſon, his manner of handling the patient, the time, and place of performance, with the braine and heart, which are as the gates and entrance vnto the ſoule, may hinder or aide the conſolation. But all this is to be vnderſtood of outward meanes: for the inward meanes, to wit, the grace of God, and his mercie, his comfortable ſpirit and gratious fauour in like ſwiftnes without meanes, may reſtore the minde thus diſtreſſed; which lieth open equally to the kind of cure, euen as it lay to the wound. Therfore ſeeing the body workes nothing vpon the mind, altogether impatible of euery beeing, ſauing of God alone: and ſecondly, that the efficient can do it without helpe of the bodie; and thirdly, that the comfort is not procured by any corporall inſtrument, nor the diſcomfort directly procured by the ſame; & laſtly, becauſe all is done by cauſes in ſubiects, nothing corporall and producing effects of an other nature then corporall, it muſt needes bee concluded,

How diſtemper of body may increaſe this wound, and hinder all cure by coũſell and aduiſe.

No diſtemper can hinder the inward comfort of Gods grace.

that there is great difference betwixt theſe two troubles. The puniſhment of bodily racking, is not the paſſion of the heart, but a cauſe of it: ſo that racking of the ſoule by ſinne, is not a melancholie paſſion, but yet may it cauſe it, and therefore makes the diſtinction not ſo cleare: for oftentimes the ſymptome of a diſeaſe, is taken for the diſeaſe it ſelfe.

The perſons which are liable to this ſorrow.

The affliction of mind, to what perſons it falleth, and by what meanes, is thus to bee reſolued: All men are ſubiect to this by reaſon of our fall, the breach of Gods lawe, and the wrath of God that followeth thereupon: yet of all ſorts of men, melancholie perſons are moſt ſubiect vnto it: not from the humour, but becauſe he is moſt doubtfull and iealous of his eſtate, for life temporall and life ſpirituall. For temporall, phyſitians and apothecaries ſhops will beare ſufficient witnes; for if they be able to walk, we find them for the moſt part in theſe places: And I would to God they were as readie for their ſpirituall life to bee with Gods ſpirituall phyſitians, and in the ſhops of the true *balme of Gilead*. By experience we find, that when they beginne to examine how their actions anſwer the naturall and written line of righteouſneſſe, and wanting the *arch-pillar of faith*, and aſſurance in Chriſt Ieſus our hope, preſently feele the very anguiſh due vnto ſinners, and in that moſt miſerable condition fall into flat deſpaire.

How it befalls them.

The manner how this is done is, when the curious melancholie perſon, carrieth his mind into the ſenſes of ſuch myſteries, as exceed humane capacitie; and is deſirous to knowe more then is reuealed in the word of truth: and yet being ignorant of that which is reuealed, he ſuddenly falls into the gulfe of Gods ſecret counſells, which ſwalloweth vp all conceit of man or angel; and meaſuring the truth of ſuch depths by the ſhallow modell of his own wit, is caught and deuoured of that, which his preſumptuous curioſitie mooued him to attempt to apprehend. Of this we haue a memorable example of a vertuous *gentlewoman* in this land, who was carried along in this courſe, doubting verie often of her ſaluation, and making her caſe known vnto a worthy miniſter of God; he often coūſelled her, to take heede of inquiries further then Gods word, and truſt aſſuredly that ſhee might conclude her ſaluation out of Gods word, without any further reuelations: yet ſtill did the temptation grew vpon her, inſomuch that hauing a *venice glaſſe* in her hands, and the ſelfe-ſame miniſter ſetting by her, preſently breakes forth into lamentable words; You haue often told mee, that I muſt ſeeke no further then Gods word, but I haue been long without comfort, and can indure no longer; therefore if I muſt be ſaued, let this glaſſe be kept from breaking; and ſo ſhe threw it againſt the walls: Here might the Lords hand for this tempting of his maieſtie, haue left her to the euerlaſting woes of her diſtruſtfull heart: yet the Lord that is rich in mercie, hauing ſtamped her with the ſeale of his election, was content to ſatisfie the languiſhing ſoule with a miracle: the glaſſe rebounds againe, and comes ſafe vnto the ground; which the miniſter hauing gotten into his hands, ſayeth, Oh repent of this ſinne, bleſſe God for his mercie, and neuer diſtruſt him more of his promiſe: for now you haue his voyce from heauen in a miracle, telling you plainly of your eſtate. This was curioſitie, and might haue brought deſpaire; yet it was the Lords mercie to remit the fault, and graunt an extraordinarie confirmation of her faith.

But to proceede: melancholie perſons that are giuen to *contemplation*, if they be not well grounded in the word of God, and haue reſolued in all their *ſpeculations*, not to remooue one haire from the ſame, are eaſily ouertaken, and plunged in miſerie: and eſpecially all ſuch as haue their vocation conſiſting in ſuch ſtudies as philoſophie, &c. which if they cary not a low ſaile, and ſometime to ſtrike, and lie at the anker of the Scriptures of God, but hoiſt vp ſaile, & leaue it to the tempeſt of preſumption, are preſently carried into the whirle-poole of Gods infinite ſecrets, and are in daunger (without the ſpeciall grace of Gods mercie) neuer to deliuer themſelues: for theſe men being not balanced with knowledge of Gods ſcriptures, and aſſurance of his ſpirit, are neuer able to abide the vglines of their ſinnes, when they ſhall once be vnfolded, & that narrow point of reprobation and election, propounded vnto their melancholie braines and hearts, and moſt miſerable polluted ſoules. Others which haue but ſome little knowledge of Gods word, and practiſe anſwerable, for want of the true apprehending of Gods reuealed will touching election and reprobation, and the right methode of learning and conceiuing the doctrine, cauſeth them to ſtumble and fall at this ſtone: for a ſword taken at the wrong ende, is readie to wound the hand of the taker, yet held by the handle, is a fit weapon of defence: ſo Predeſtination prepoſterouſly conceiued, may through fault of the conceiuer, procure hurt; whereas in it ſelfe, it is the moſt ſtrong rock of aſſurance, in al ſtorms of temptations that can befall vnto bodie or ſoule; becauſe predeſtination is Gods immutable will, the cauſe and rule of all iuſtice, and vttermoſt of all reaſon in his workes. Now if reaſon aſcending to this ſupreame cauſe, deſcend not againe to the meanes, then when our ſinnes ſhall meete with Gods iuſtice, and we haue no eye to looke vpon his mercie in his ſonne Chriſt, we ſhall find nothing but the aſſurance of our owne deſtruction. Againe, if with the world, we eye alone his mercie, and conſider not his iuſtice, then miſerable man, who *melteth as ſnow*, and *vaniſheth like a vapour* before his iuſtice, muſt needes periſh eternally, in that his careleſſe preſumption. Againe, as the melancholie perſon in generall, and ſecondly in ſpeciall: 1. of giuing himſelfe to contemplation, 2. knowing Gods word vngroundedly; ſo in the 3. place, this makes the melancholie nature ſubiect to this paſſion, when with a paſſionate humour he reads Gods word, and doth as melancholy perſons doe, in regard of their bodie: for if they read, or heare of any diſeaſe, preſently they conceicue they haue it: ſo deale they with the Scriptures, they are guiltie of all iudgements, and no ſinne or iudgement, but they either haue it, or preſently expect it: and eſpecially they reſemble the one the other in this; that they haue the ſtrongeſt conceit of the moſt deadly diſeaſes, as conſumptions, and ſickneſſes incurable; ſo the other of nothing but the ſinne againſt the holy Ghoſt: So that as ignorance before was their guide, here ignorance and infidelitie linked together.

A fourth ſpeciall manner in this *melancholike ſubiect*, is the good and chriſtian heart, the waight of whoſe ſinnes exceeding for a time the ſtrength of their faith, ſee not ſo clearely as they deſire; but euen as in a ſtormy tempeſt, the ſhip ſeemeth at euery blaſt, and ſourge of the ſea, to be in danger of wracke; and as the young aſh, bending to euerie blaſt of wind, ſeemeth in perill of breaking, and rooting vp, when notwithſtanding both the ſhip keepeth her conſtant courſe, and the tree yet hath the rooting. In winter, we thinke the trees are dead, and in a tempeſt we thinke wee haue loſt the brightnes of heauen; yet ſummer prooues the contrarie, and the ſpace of an houre may ſhewe the cleare heauens againe. So when this tempeſt of Gods anger is ouer-blowne, and his gracious countenance beginneth to ſhine on vs againe, then the faith which was as it were hid for a time, taketh life, and ſheweth foorth it ſelfe, and plainely prooueth, that as the trees when they bud in the ſpring time, and bring forth fruite, were not dead in the winter as they ſeemed; ſo the faith of Gods children ſpringeth afreſh, after the ſtormie winter of temptation, and therefore no dead faith. The diſeaſes of the bodie, make vs ſometime ſeeme little better then dead corpſes, and yet the hidden life is after recouered and raiſed vp againe. Thus faith by reaſon of our owne weakenes, and thorough Sathans tempeſtuous malice, bendeth, ſeemeth feeble, and yeeldeth to the force; while notwithſtanding it is built on the rocke, and planted with the hand of God in the Eden of his gracious election, and doth remaine a plant for euer in his Paradiſe of euerlaſting felicitie.

Thus the lilly of God, and euerie member of it, though among many thornes, is preſerued; becauſe they are planted by the good husbandman, watred with the dewes of heauen, hedged and preſerued by his continuall care: for this husbandman is night and day in his field, and yet he neuer *ſleepeth*, no not ſo much as ſlumbereth, by his watchfull care for Iſrael his flocke, Pſal. 121. In deed we had need of a good ſhepheard; for wee are extraordinarie wandring ſheep: we had need of good gouernours; for we are but punies in our wayes: we had neede of a good guide on the ſeas of this world; for we are but like vnexperienced trauailers by ſea, fearing euery weauing of the ſhip, and crying with the diſciples, *helpe vs, Maſter, or elſe we periſh*: we imagine euery puffe of temptation, to bee nothing but the gate of deſtruction; when indeede it is the way of Gods deareſt children, and appointed of the Lord to bring vs vnto heauen. His counſels are not to bee meaſured by our infirmities, nor by that we caſt. forecaſt, or doubt; but as hee himſelfe hath pronounced of his wayes, and many haue prooued true, to their euerlaſting happineſſe.

Whether a Chriſtian may drawe vpon him this pitifull wound of a deſparing conſcience.

But Sir I pray you, may we not draw this fearefull ſentence on our ſelues, that as God hath ſaid, he will *ſet our ſinnes before vs*; ſo now he hath truely done it, and we ſenſibly feele it? yea verely, if Gods onely mercy be not our ſtay: for as our firſt parents voluntarily gaue their necks, and in them all their poſterity, vnder the yoake of Sathan; and as the vengeance of Gods iuſtice alwaies burneth againſt the wicked, & his ſword continually employed, which nothing can quench but the water of his grace flowing from the ſides of his Son, and that compleat armour whereof S. Paul ſpeaketh, Epheſ. 6. ſo ſhould all of vs in this life taſt of the heat, & feele the dint of that ſword, if his mercy in his Sonne, and for his Saints cauſe on the earth, he ſtayed not the iealouſie of his wrath: his anger our ſinnes pull on, but his mercie is onely for himſelfe. So then, all men are ſubiect to afflictions of conſcience, melancholie perſons eſpecially. Firſt, ſuch as are exerciſed either in naturall philoſophie, without the light of Gods word; or elſe with the light of Gods word, but diue too deepe into Gods ſecrets. Secondly, ſuch as are negligent in reading, and practiſing. Thirdly, ſuch as are humorous. Fourthly, ſuch as are weake in faith. The meanes that brings all this vpon vs, is ignorance and infidelitie: now leaſt Gods children ſhould vnaduiſedly diſhonour God in this kind of ſorrow, who is the *God of peace and comfort*; we will ſhew that this *ſetting of ſinne before their eyes*, is greater matter of comfort then ſorrow; and ſo hauing ſaued Gods children out of this fire, by yeelding them that comfort which the Lord promiſeth to euery broken and contrite heart, ſetting his ſinnes before his eies, that ſo he may eſcape the iudgement of God, which ſhall be ſure to fall vpon all hypocrites, when no comfort ſhall be found for them, either in heauen or earth.

For the godly, let them reſolue, that ſinne muſt haue ſmart: therefore the Lords ſending affliction vnto his children is, becauſe he would not haue them freeze with the wicked world in their dregges. If God puniſh not in this world, either God is vniuſt, or els there is a hel to puniſh them in euerlaſtingly: but his children, if they profit not by one, he ſends another to condemne them in the world, that they may eſcape in the world to come. Secondly, as that is Gods ende, ſo they ſhall finde that this is Gods ordinarie way to doe them good: Iam. 1. 12. *Bleſſed is the man that is tried, for when he is tried, he ſhall receiue the crowne of life.* Luk. 24. 26. it is reprehended of our Sauiour Chriſt, as a matter arguing great ignorance and infidelitie, not to know and beleeue that this was his portion, and ſo conſequently a thing to fall vpon all them that would liue godlily in him: 2. Tim. 3. 12. *Yea, and all that will liue godly in Chriſt Ieſus, ſhall ſuffer perſecution:* therefore ſaide Chriſt vnto them, *O fooles, and ſlow of heart to beleeue all that the Prophets haue ſpoken? ought not Chriſt to haue ſuffered theſe things, and to enter into his glorie?* Now this beeing prooued, as Chriſt doth in that place, beginning at Moſes and all the Prophets, muſt needes follow that the ſeruants beeing no better then the maſter, and the members as ſubiect to miſerie as the head, that this muſt be their portion: for in plaine reaſon, it were a ſhame to ſee the head crowned with thornes, and all the reſt of the bodie clothed with rich attire and coſtly raiment, *ſuch as are in Kings houſes:* but it is well, if Chriſtians may be lodged in Innes (for ſtrangers they are in this world,) nay well if they may but obtaine the ſtable and the manger for their chamber and their bed, for they are hated of the world: and therefore the worſt roome is too good for them in the conceit of the world. Act. 14. 22. *Confirming the Diſciples hearts, and exhorting them to continue in the faith, affirming that we muſt through many afflictions enter into the kingdom of heauen.*

Admirable is the firſt chapt. of *Iames*, v. 1. the twelue *Tribes* *are ſcattered abroad*, farre from Ieruſalem, and that among the heathen; Ieruſalem is vtterly deſtroied, the Temple brought vnto the ground, not one ſtone left vpon an other, and all thoſe woes that our Sauiour Chriſt ſpoke of, Matth. 24. were accompliſhed: now might they well hang their inſtruments on the willows, wholly forget Ieruſalem, & let their tongues ſooner cleaue vnto the roofes of their mouthes, then that they ſhould once ſing the ſongs of Syon: yet *Iames* the ſeruant of God, and of the Lord Ieſus Chriſt, is bold to write vnto them the ſalutation of ioy and comfort: and well may he be entertained of the faithfull among the Iewes, becauſe of his ſtyle; *a ſeruant of God*, might haue put life vnto them all; but, and *of the Lord Ieſus Chriſt*, ſhall make him odious to the multitude. Well, he knowes vnto whome to tender his ſeruice, to wit, to thoſe whom God loues: therfore he reſpects the beleeuing Iewes that now might bee ſwallowed vp with greiſe: therefore v. 2. he calls them his brethren. But he beginnes with cold comfort, *Count it, my brethren, exceeding ioy when ye fall into temptation:* but the Apoſtle knowes the beſt what ſhall be for their preſent conſolation, and therefore he reſpects that before all other, and ſo begins with it; not leauing his exhortation as a bare affirmation, but adding in the reſt of the chapter, a ſtrong confirmation of his exhortation.

Marke therefore the arguments, as grounds to be laid in all our afflictions: they are in number fiue. The firſt is drawn from the bleſſed fruit that ſhal ſpring from this tree, and that is *patience*, euen the whole worſhip of God in diſtreſſe, wherby being ready to looſe our ſoules, we poſſeſſe them: and the excellency of patience he commends vnto vs, v. 4. from his perfection, firſt in *himſelfe*; ſecondly, in his *worke*; thirdly, in the *ſubiect*: giuing vs to diſtinguiſh betwixt this patience, and all other: fained patience is but for a time, hath in it ſelfe no perfection: it works nothing, becauſe it is a meere patient, yea and to ſuffer conſtrained: but this a ſtirring patience, for he muſt haue his worke: and he is neither idle nor a vaine workman: for he hath a perfection of his worke. Thirdly, the ſubiect of all other patience is but like vnto a ſtone, that beeing ſtricken with the hammer and clouen in pieces lies ſtill, neuer vnites his parts againe; but this patience, when his ſubiect is euen beaten to powder, and is ſcattered abroad, is able to bring all together againe, ioyne ſoule and body together, euen almoſt diſioyned for lacke of ſpirit and courage: and ſo to animate body and ſoule, that euen Chriſtians ſhall ſay, I neuer found body and ſoule in better temper then now. Many Martyrs which haue beene troubled with the ſwelling of the ſpleene, which all the time of their libertie was a kinde of hell vnto them, haue admired that beſide the extraordinarie conſolations of the ſoule, they haue felt thoſe paines ceaſed that did diſquiet them on the day time following of their ordinary vocations, and in the night with breaking off their ſleepe, when now they finde that all the day they could toyle in writing and praying, ſinging and comforting their poore brethren, and when night comes, ſleepe ſoundly without either bed or couering; when before, though vpon a *bed of Iuorie*, and *wrapped in ſilke*, they could take no reſt: this is Gods bleſſing filling the heart with the grace of patience, which makes vs *perfect, intire, and lacking nothing:* therefore where patience is, what diſcomfort can trouble vs?

This is the firſt argument, marke the method to the ſecond. It might well be obiected; I could be patient, but I want wiſdome to carrie mine affliction, and make the right vſe of it. To this he anſwers, and his anſwer doth not onely take away the obiection, but giue a ſecond confirmation of his exhortation, v.5. *If any of you lacke wiſdome, let him aske it of God*, and ye ſhall be aſſured that the Lord will anſwer you: *for he giueth to all men liberally, and reproacheth no man*: therefore you his children ſhall be ſure to ſpeede. Yet would I preuent all raſhnes, for if it may be had for asking, then all men ſhall haue it: for who is he but he praies the Lords praier, Creed, ten Commandements? true: it is he ſaies praiers, but I giue the requiſite; let him aske in faith, and wauer not: for he that wauereth, incurreth, firſt the ſhame of inconſtancie, becomming like the ſea toſſed of euery winde, and neuer reſting. Secondly, they looſe all expectation euer to receiue any thing of the Lord;

nay, let him not ſo much as thinke of it, or preſume that the Lord will anſwer his praiers. Thirdly, the detection of an hypocrite, that he is a double minded man; and therefore vnſtable in all his waies, not able to lie at the anker of any of Gods promiſes. Now then both arguments beeing rightly vnderſtood, and applied vnto the ſoule, ſee how forcibly they will be able to inferre the concluſion. He that hath ſuch a patience that is perfect in it ſelfe, and is able to worke perfection in others, and that in ſuch ſort, that they ſhall be made perfect, entire, lacking nothing; and ſecondly for direction, ſhall haue the bleſſed grace of ſpirituall wiſdome, may be mooued to count it exceeding ioy, when he falls into diuers tentations: but euery faithfull ſoule ſhall haue both theſe graces: & therefore muſt he needs intertaine my louing exhortation. Patience and wiſdome going hand in hand, will carrie affliction without trouble: for ſuppoſe that two perſons were to carrie a long ſtaffe through a ſtrait paſſage, the one wants patience, and therefore he makes haſt; now for want of wiſdome, his ſtaffe falls a croſſe, he is ſtill diſcontented, labours to breake through by violence, but the ſtaffe beeing too ſtrong for him, and the paſſage too narrow to let him goe on, except he take his ſtaffe with him is ſet at a ſtay to adde croſſe vnto croſſe, vntill he periſh in his follie: now a man of patience, when he is to come that way, is content by patience to goe ſoftly, at his leiſure, and by his wiſdome eſpies where he may haue a thruſt backe, except he order his ſtaffe, by letting one end go before the other; and thus by patience and wiſdome goes further in the ſtraits of this world toward the kingdome of heauen in one houre, then fooles, *wiſe in their owne conceit*, goe all the time of their life.

But let me lead you on in the Apoſtles ſweete conſolation, and bring you to the third ground, and that is true contentation in all eſtates, v. 9, 10, 11. explained by an example in aduerſitie, and another in proſperitie; prouing that neither proſperitie can further the ioyes of Chriſtians, nor aduerſitie hinder it: and therefore whether proſperitie or aduerſitie befall them, their eſtate is all one with God. For aduerſitie, he brings for inſtance an example drawne from pouertie, ver. 9. *Let the brother of low degree reioyce in that he is exalted:* his lowe degree is no hinderer of his exaltation in Chriſt, and therefore can it not take away his reioycing: for what cares a man for the loſſe of a pennie, that is ſo rich that he knowes no ende of his wealth: for better is it to bee made rich by the creator of the world, then to haue the creature without the creator. For proſperitie, he exemplifies in riches, v. 10. It is good for him that is rich, *to ſee that he bee made lowe,* elſe ſhall he with his riches become as the *flower of the graſſe, which by the ſunne withering the graſſe, makes his flower fall away, and then the goodly ſhape of it periſheth;* euen ſo ſhall the rich man *wither away in all his waies.* And therefore ſeeing the beſt in proſperitie is to bee made low, and the worſt is to be made rich without humiliation; and on the contrarie, the worſt in aduerſitie makes vs the beſt in Chriſt; who can denie but that our ioy may exceed in afflictions?

The fourth argument beſide his ſtrength and power is very alluring, for Pſal. 4 *who will ſhewe vs any good?* well, if in this caſe any beleeuing Iew ſhall make the queſtion in this anguiſh of his ſoule, and ſay, who will ſhew vs any good? he ſhall not onely haue the Apoſtle, with Dauid, to ſhew them that God will lift vpon them the light of his countenance; but euen the bleſſed ende of all their tryalls: v. 12. *Bleſſed is the man that endureth tentation: for when he is tried, he ſhall receiue the crown of life, &c.* But if there be ſuch ſtrong arguments for tentations, then ſurely God is the cauſe of them: No beloued, I would not haue you ſay God tempts any man, v. 15. but the true cauſe is his owne heart, v. 14. 15. therefore *erre not my deare brethren,* v. 16. but take notice of euerie good gift, and ſay that is the Lords worke, v. 17. therefore this good that comes out of euil, is the worke of the Lord: for afflictions in their owne nature are euill, and it is my power to make them good vnto my children, yet not to make them in my children. Therefore hauing giuen warning, take the fift argument of conſolation and comfort; and that is from the newe birth, v. 18. *A woman indeede when ſhe trauaileth hath ſorrowe, becauſe her howre is come: but as ſoone as ſhe is deliuered of the child, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the world:* Ioh. 16. 21. ſo Gods children are in ſorrow, but when they conſider, how *of his owne will he hath begotten them with the word of truth, that they ſhould be as the firſt fruits of his creatures*; then their hearts doe reioyce, and their ioy no man ſhall take from them. Now that compleat ioy may be drawne out of all theſe arguments, it is neceſſary that the word of God be ſpecially looked vnto; for in afflictions it onely giueth vs the liuely ſight of our ſinne, manifeſts the riches of the mercies of God in Chriſt Ieſus to deliuer vs from ſinne: and therefore Dauid ſaies often, *but for thy lawe I had periſhed in mine afflictions*: therfore for further comfort, he ſhewes what is required to make vs profit in Gods word; firſt, *qualification*; ſecondly, *practiſe*: the firſt, the ſoule: the ſecond, the life of the ſoule: the qualification, v. 19. the reaſon of it, v. 20. and the concluſion out of both, ver. 21. *Wherefore laying apart all filthineſſe, and ſuperfluity of malitiouſneſſe, receiue with meekenes the word that is grafted into you, which is able to ſaue your ſoules.* After this qualification, followes the practiſe, that the mercies of God might not be in vaine, which he hath beſtowed vpon them: therefore v. 22. be *ye doers of the word, and not hearers onely deceiuing your ſelues*: now becauſe this couſening of our ſelues in hearing of Gods word, is a diſeaſe incident to the moſt; hee playes the good Phyſitian: firſt diſcouering the diſeaſe by a familiar ſimilitude, laying together theſe fowre tearms, ſpots and a glaſſe, ſins and the law: as ſpots may be ſeene in a glaſſe, ſo ſinnes may be ſeene in the law: ſecondly, in their qualitie wherein they are laid together, and that is beholding, conſidering, and immediately forgetting; as a man beholding falls to conſider ſomething amiſſe in himſelfe, yet going his way, and other matters poſſeſſing his head, immediately forgetteth what manner of face he had: So they come to the Church, looke into Gods word, conſider that all is not well; yet going their way home againe to their olde courſes, and now all is ſpoiled, and they are neuer better.

Secondly, hauing diſcouered the diſeaſe by the moſt familiar ſymptomes, applyes the remedie, and tells them what muſt be their receit, ver. 15. the *perfect law of libertie muſt* be carefully looked into. Thirdly, he giues them the manner how it muſt be receiued; firſt, what muſt be abſtained from, as deadly poiſon to the nature of a Chriſtian: and ſecondly, the onely hinderer of the worke of all good phyſicke. Firſt, therefore v. 26. *If any man ſeeme religious, and refraineth not his tongue, but deceiueth his owne heart, that mans religion is in vaine.* Secondly, thus muſt it bee taken according to pure *religion, and vndefiled before God, in viſiting the fatherles, and widdowes in their neceſſity, and to keep himſelfe vnſpotted of the world.* Seeing then that God hath ſo many comforts; *patience* to poſſeſſe the ſoule, when it is at a loſſe; *wiſedome,* to make it finde it ſelfe in the greateſt night of trouble; *contentation* to quiet it, as well in *aduerſitie* as *proſperitie*; a *crowne of glory*, to recompence it after all combats, and ſuch a *word*, as may be a *light* to direct, a *ſword* to defend, and teach the true *watch-word* of a Chriſtian, when he is readie to be ſwallowed vp of his enemies; it cannot bee but that we ſhould alwaies reſt in the hauen of happineſſe.

A

A recaptulation of all the former heads in a briefe and perſpicuous table, for the further impreſſion of Chriſtian comfort in the memories of the faithfull.

- Comfort in affliction,
  - donation of grace,
    - informing,
      - the action,
        - preſent,
          - patience,
            - working,
            - perfecting, v.4.
          - wiſedom,
            - giuen freely and liberally.
            - receiued by praier & faith.
        - future, true contentation in all things. v.9
      - the ende of the action, bleſſednes in the crowne of life, v.12.
    - ſanctifying,
      - cauſes,
        - principall, the will of God, v.18.
        - inſtrumentall, the word of truth, v.18.
      - effect, firſt fruits a holy kind of offering taken out of the reſidue of men, v.18.
  - true application
    - in the qualification,
      - manifeſted, v.19.
      - prooued:
        - in clearing the point, v.20.
        - in concluding, v.21.
    - in the practiſe,
      - honeſt and good hearing and doing, v.22.
      - diſhoneſt and vnprofitable,
        - illuſtrated, 23. 24. by
          - tearms,
            - ſpots & a glaſſe
            - ſin and the law
          - qualitie,
            - beholding.
            - forgetting.
        - applyed
          - firſt, in the preſcript, v.25.
          - in the vſe
            - vnlawfull, v.26.
            - lawfull, v.27.

Seeing then that this is the courſe that the Lord will take, let no man think to be *Diues* all his life time in this world,and *Lazarus* after death: If God promiſe riches,the way thereunto is pouertie; before loue, correction; before exaltation, deiection; whom he ſaueth, firſt he damneth; he bringeth not to heauen, but by hell; if he promiſe life, hee ſlaieth firſt. *Ioſeph ſawe the ſunne, moone, and ſtarres, worſhipping him*, neuertheles yet that could come to paſſe,God laid him where he could ſee neither ſunne, nor moone, nor any ſtarre of the skie, and all that many yeares, and alſo vndeſerued: yet all this while to nurture him vp againſt the time of honour: God promiſed Iſrael a land of milke and honie,yet for the ſpace of forty yeeres they went through a land,not only where there were no riuers of milke and honey, but not ſo much as a droppe of water to refreſh them withall: yet all this was done of God to doe them good at the latter end:God promiſed Dauid a kingdom, yet immediatly he ſtirred vp Saul againſt him to hunt him,and ferret him out of euery hole,and that many years. Thus he that will weare the crowne of glory, muſt weare the crowne of thornes: he that will haue all teares wiped from his eyes,muſt firſt ſhed them:Reu.15.3.the children of God before they can ſing the ſong of Moſes the ſeruant of God, and the ſong of the lambe Chriſt Ieſus, muſt firſt ſwim through the glaſſie ſea, mingled with fire and brimſtone. It is not the way to heauen, to liue in this world in perpetual eaſe,reſt,& quietnes in body, ſoule,goods,and good name: therefore as the end of all afflictions is full of ioy and comfort, ſo is the way, ſeeing it is appointed of the Lord moſt comfortable, becauſe euery ſteppe brings vs towards Gods kingdome: and I may tearme afflictions, markes in the way, to tell vs we are to keepe on that way they lead vs. A man inquiring his way, and is told he hath no plaine way but by deſolate woods, hills, and mountaines, very ſtony and troublſome to paſſe by:when the trauailer ſeeeth theſe marks,he ſaies,vndoubtedly I am right;but if he find all to be plaine, preſently ſtands ſtill, lookes about and ſaies,I ſee neuer a one of my directiõs;therfore I am aſſuredly wrong, this way will neuer bring me to the end of my iourney. So the

Lord hath told vs that this is the way to heauen, to paſſe by many croſſes; we run a long and find no ſuch matter, well may we ſuſpect that we are out of the way: and then aſſuredly that our pleaſant way did not affoard vs ſo much comfort, but the want of the ſignes will as much diſcomfort vs: and therefore affliction may more comfort vs, then all worldly pleaſure, becauſe the Lord hath made the one a ſigne we are going toward heauen, but the other none at all, ſaue onely of our iourneying toward hell. But you may obiect, that euerie croſſe is not a marke: for firſt, the ſinne againſt the holy Ghoſt is a mark of reprobation: ſecondly, impenitencie: and therefore when he hath theſe ſinnes in the eies of his conſcience, how ſhall he be perſwaded, that he can euer be brought into the way to heauen? For the anſwer of this point, let vs conſider a threefold fountaine of this perſwaſion. Firſt, for that open and wilfull apoſtaſie from God, is a voluntary willingnes & malitious hatred againſt the profeſſion of a knowne truth: now the fruits will iudge the cauſe: Is there in you the renouncing of Gods truth, which before you haue profeſſed & heartily embraced? perceiue you this malice proſecuting this miſchiefe? what perſecution doe you remember in word or deede you euer raiſed againſt the truth? what ſword haue you euer drawn againſt it? or what volumes haue you either written or approued againſt ſound doctrine, with purpoſed oppoſition againſt your owne conſcience, neither that of frailty, but of meere will, and obſtinacie? of this, examples are rare, as Iulianus the Emperour called Apoſtata. Of the ſecond, impenitencie, there is the ſame fountaine, but not in the ſame degree; and that is extremitie of hardneſſe of heart: of which kind was Cain, Eſau, Saul, Iudas, & many of the prophane people of the world, that know not Chriſt: and ſuch as knowe him onely in vaine profeſſion outwardly, and ſo continue, are partners of the ſinne, and ſhal be examples of Gods vengeance. This fountaine cannot be in them that ſinne onely againſt their conſcience: for then ſhould euerie man be guiltie of it: when the ſinne was committed, we may remember that the illumination of our vnderſtanding, & the regeneration of our wills did oppoſe it; but both beeing

Heb.12.6.

weake and imperfect, we were drawn vnto the euill. And here before I come to the ſecond fountaine, I propound a briefe diſtinction of temptations; ſome touch our faith, whether we beleeue or not; otherſome the fruits of faith, either of profeſſion of the truth, or els of obedience ſutable and kindly to our profeſſion: the former is tryed by perſecutions, feare, fauour, &c. the ſecond concerning perſons, poſſeſſions, and good name, is knowne by charitie in keeping of the ſecond table. Now theſe are not the things that exclude Chriſts propitiatorie ſacrifice, except incredulitie, bringing forth impenitencie, and vtter renunciation of the faith, be ioyned with them. But here we often heare the cries of Gods children; alas, I beleeue not, & therfore draw vpon me the paine due to the vnfaithfull. Here I would intreat euery one to waigh with circumſpection, and due conſideration, his owne eſtate in ſo waightie a point as this. And therefore let him be aduiſed, that there be other two fountaines that may ſcare our ſoules with theſe feares. The firſt, is corporall infirmitie, deluding the heart and braine, whereby ſtrange imaginations are wrought in our heads, and dolefull paſſions in our hearts: theſe things alwaies vrge terror and diſtruſt, and deludeth vs with opinion of want of that, whereof we haue no lacke: as others often are caried with opinion and confidence of thoſe things whereof they haue no part. Aetius reporteth that Phylotimus was faine to put a cap of lead vpon a Melancholickes head, that could not be perſwaded he had any head at all, vntill at the length feeling the waight to oppreſſe him cryed out, my head akes: why thē ſaies his freinds, you haue a head. Artemidorus the Grammarian, did imagine that he wanted both an hand and a legge, when euery man els could iudge it was but a fancie, from which he could not be recalled to his dying day. So often deales the deuill with vs, by deluding of our phancies, that we want both head and heart to God-ward, and that we haue diſpoſed both to him-ward. But many a bleeding ſoule may go further: what tell you me of melancholie, it is a diſeaſe that I am free from? well, let that be granted (yet rare it is to finde perſons without it, that are touched with this kinde of griefe,) yet we finde a third fountaine, that may without all deluſion ſtreame this water of bitternes, as the ſenſe of our ſinnes may pricke vs, eſpecially ſuch as moſt hunger and thirſt after righteouſneſſe, and are poore in ſpirit, and broken in heart: yet this is an infallible token of grace, that they long after the liuing God, and their ſoules pant for him: Oh when ſhall I enter into his preſence? Oh men of God, what ſhall I doe to be ſaued? The reſt of the world (except ſome vengeance of God lay hold vpon them, or ſome horrible fact gnaw their wounded conſciences) paſſe their time in blind ſecuritie, careleſſe of God, and empty of all ſenſe & hope of a better life: theſe paſſe their daies, and finiſh their courſes, as the calfe paſſeth to the ſhambles, not kowing his ende to be ſlaughter by the butchers knife. You therfore that truly grone vnder the burden of your ſinne, conſider the groũd of your error: you iudge your faith by inward feeling, and your actions proceeding therefrom, by your thirſt of righteouſneſſe and preſence of your wants. Here you iudge by the quantitie of faith, and not by his vertue; when a very *graine of muſtard ſeed*, a little *ſmoking flax*, or a *broken reed* may ſuffice with God to bring forth a *tree*, a *burning fire*, and a *ſtable plant* of righteouſneſſe: for both the ſenſe of faith, the ſincerity of the fruits, and increaſe of the meaſure, are all the gifts and graces of God diſpenſed vnto vs, according to his owne wiſedome, making moſt for his glory and our good. If we conſider but the extemity of our miſery, the leſt ſparke of faith may giue vs a world of comfort; and the ſmalleſt worke of obedience performed in ſincerity, though not in perfection, may perſwade vs of the ſame loue of God, as though we were as ſtrong as our father Abraham, or any reſolue martyr that hath ſealed his religion with his blood.

But the Chriſtian ſaies, I haue no feeling of Gods grace, and therefore no faith: I anſwer, true faith may bee without feeling, and therefore it is dangerous to iudge the want of faith, by the want of feeling. That this is the truth; let theſe be the grounds of it: Firſt, a man may reſt vpon God, and yet want the feeling of the loue of God; as *Iob*, *Dauid*, the woman of *Canaan*, &c. Iob. 13. 15. *God is mine enemie*, *the arrowes of*

Faith without feeling.

the Almightie drinke vp my blood, he makes me as a butte to ſhoote at: here Iob hath none of the feeling of Gods loue towards himſelfe, but he hath not loſt his loue and fath toward God: for he ſaith, *though the Lord ſhould kil me, yet would I truſt in him.* Dauid, Pſal.22. *Oh my God, I crie by day, but thou heareſt not; by night, but thou giueſt no audience:* neither night nor day had he any feeling that God did heare his prayers, or graunted his requeſts; but yet he was not without faith, for he made this praier in faith, and that with ſpeciall application (*my God.*) The Canaanitiſh woman had fowre repulſes; 1. ſilence. 2. deniall; *I am not come but vnto the loſt ſheepe of the houſe of Iſrael.* 3. the Apoſtles to ſpeake againſt her; *ſend her away, for ſhe crieth after vs.* 4. a wofull remembrance of her miſerable eſtate, *Woman, it is not good to take the childrens bread, and caſt it vnto dogges:* in all theſe, Chriſt ſhewes her ſmall comfort, yet ſhee hath not loſt the feeling of her faith: for ſtill ſhee cries, *Truth Lord, yet the dogges may eate the crummes that fall from their maſters table.* And ſurely all that can thus hang on the breaſts of Gods mercies, are children of hope that neuer miſcarrie; but at length after many ſcourges, ſhall heare the admirable voyce of commendation, *I haue not found ſuch faith in any, goe away in peace, and be it to euery one of you according to your faith.*

Reaſ. 2. Hee that will reſt vpon the meanes of his ſaluation, though he finde not any ſweetnes in the performance of them, is a true beleeuer, though hee feele not his wiſhed ioy. Wilt thou goe to heare Gods word, and frequent the places of his worſhip? wilt thou *pray, read, conferre, meditate, &c.* and performe all theſe in obedience vnto God, though thou feele no ſweetneſſe in them? then aſſure thy ſelfe, that reſting vpon Gods meanes for comfort, thou haſt true faith, and that cannot but at length make thy ioy to breake forth.

Reaſ. 3. He that with all his heart can *wiſh the ſaluation of any member of Chriſt*, is a true member of Chriſt, and ingrafted into Chriſt by a liuely faith; now theſe diſtreſſed ſoules can wiſh with all their hearts the ſaluation of others; and therfore it cannot be, but they ſhould be of Chriſts bodie, and haue in them the true life of that bodie: for a member of the world can neuer in vpright ſinceritie, wiſh the wel-fare of Chriſts bodie.

Reaſ. 4. They that moſt *complaine of their corruption* from the true ſenſe and feeling thereof, are ſanctified by the ſpirit of grace: for corruption cannot complaine of corruption, neither one ſinne become an enemie to another; but grace alone complaines of corruption; and the law of the ſpirit, oppoſeth the law of the fleſh: nowe it is prooued by experience, that none complaine more of ſinne, then the poore Chriſtian afflicted in conſcience: neither is this their complaint that of the wicked; for they crie out of the ſenſe and feeling of the pupuniſhment, but theſe for that they ſhould ſo diſpleaſe God: O therefore lift vp your hearts, and cry with Dauid, Pſal. 51. *Lord reſtore vnto vs the ioy of thy ſaluation.*

Againe, let vs conſider with whom we fight, and for what crowne, and how both heauen and earth mooued at our redemption; and the ſame power concurred thereto as in our firſt creation; and therefore the worke beeing ſo great, no maruell if we vndergo many an heauie burthen, be put to many a dangerous lift, yet the foundation is ſo ſurely laid, that it muſt vp in ſpight of all oppoſing power: For as the great and mighty *oakes* are ſlower in attaining their full growth, then the *ſhrubs* and *weedes*; whoſe enduring is for many yeares, and for *time out of mind*, (as we ſay,) when the other in ſhort time wither and fade away; ſo muſt Chriſtians eſteeme their increaſe of heauenly graces, ſlowe, but ſure, and euerlaſting as immortalitie, that they may bee *as a beame, or a pillar in the temple of God for euer and euer:* for the life of grace is no naturall life, but ſpirituall, therefore no way corruptible: for if it were ſo, contradictions would be true, that ſpirituall life ſhould bee naturall life, incoruptible corruptible, and immortal mortall. Neither here let vs be deceiued in iudging according to our ſenſe, or meere ſhewes of things; for then the moſt fruitfull *trees*, in winter ſhall be taken for barren, and the *luſtie ſoyle*, dry and vnfruitfull, while it is ſhut vp with the hard froſt: but reaſon and experience prooues the contrarie; *faith the ſpirituall ſheild* in this our ſpirituall war-fare, endureth much battering, and many brunts, and receiueth the forefront of the encounter, & oftentimes fareth as if it were peirced through, and worne vnfit for battell, whereupon we lay it aſide: yet euen for all this it proues inuincible, and repelleth whatſoeuer engine the enemie inforceth againſt vs, and ſtandeth firme rooted, whatſoeuer ſtorme *Sathan* raiſeth for the diſplacing thereof: therefore when the ſenſe of faith is dulled in vs, and the fruits miniſter diſcontentment; remember that the graces and *mercies of God are without repentance*, and Chriſt Ieſus whom he *loueth he loueth vnto the ende*. Suppoſe that fire were extraordinarily fixed in the cold water, ſo that you would ſay there can be no coldneſſe at all in the water; yet conſider that cold is ſo naturall to the water, that ſecretly he will driue out the heate, and make it apparent that the fire had no place there but by vſurpation: ſo faith in the ſoule of man aſſiſted by patience, when man in the verie fire of affliction, will by little and little bring out ſinne, and with ſinne the puniſhment of the ſame: ſo that it ſhal clearly appeare that faith doth but eſteeme of them both, as tenants at will.

Oh conſider this, that our goodnes did not mooue God to beſtowe his mercie vpon vs, neither ſhall our ſinne cauſe him to remooue it: for he ſaw them before he gaue vs his mercie: why did he not then withhold his mercie? ſurely as he *knew vs when we were ſtrangers from him*, and loued vs when we hated him, and had nothing which might prouoke his mercie but our miſerie: ſo is his goodnes continued vpon vs ſtill *for his owne ſake*, and not at all for our deſeruing, but for that righteouſnes ſake which is in his Sonne, and that oblation of his offered vp; not for himſelfe, but for others: and therefore with whome he was well pleaſed for that ſacrifice, with them ſhall he ſtill be well pleaſed: otherwiſe both theſe abſurdities ſhould follow, that this ſacrifice might be in vaine, and this wel-pleaſing might be changed: from whoſe righteouſneſſe ſo much is detracted, as we attribute either vnto chãge, or vnto our ſelues, or thinke to attaine vnto, in reſpect of our owne ſatisfying: and againe, ſo much of Gods mercie is impaired, as we ſhall reſt vpon any power or vertue in our ſelues, whereby to auoid his vengeance & iuſtice. Election is onely the Lords, therefore committed to no hazard: if on vs, who are like the wind in vnconſtancie, and as fraile as the tender hearbs, how ſoone ſhould all become nothing, therfore Gods decree being laid the *firſt corner ſtone*, we may aſſure our ſelues that the building ſhall ſtand for euer: therefore euery one in his conflicts with the deuill, hath full aſſurance of the conqueſt: for this roote is laid in him, whoſe fruit and branches ſtormy tempeſts may nippe and ſhake, yet the ſappe ſhal neuer be dried vp in the roote, neither ſhal any euil wind of Satan ſo blaſt, that the *immortall ſeede* bee at any time quite withered: yea, though all fierie darts bend thereto, with all might and maine employed: yet the ſtorme beeing blowne ouer by the ſpirit of grace, and the comfortable ſunne of conſolation ſhining vpon our gloomy hearts, it will budde forth againe, into *bloſſome, fruit, and branch, as a moſt beautifull tree in the paradiſe of God*.

Let the compariſon of *bodily ſickeneſſe*, and the conſideration of the kind of frailtie mooue vs: we haue experience how diuers times the diſeaſe preuaileth ouer the ſicke perſons, that actions faile, and the faculties ſeeme quite to be ſpent; neither hand nor foote is able to doe their duties; the *eie* is dimme, the hearing dul, the *taſt altered*, and the *tongue* diſtaſteth all things, euen of moſt pleaſant reliſh; and the weake and feeble patient, ſeemeth to attend the time of diſſolution, when as yet notwithſtanding there remaineth a ſecret power of nature, and a forcible ſparke of life, that ouercometh all theſe infirmities, and conſumeth them like droſſe, and rendreth to the body a greater purity, and firmeneſſe of health, then before the ſicknes it did enioy: euen ſo ought euerie one to eſteeme of the ſpirituall caſe, and conſider that their ſoule is ſicke but not dead, faith aſſailed but not ouercome: therefore let patience attend the finiſhing of this ſecret worke: and ſo ſhall they ſee theſe burning feauers of temptations, to be ſlaked and cooled by the mercie and grace of Chriſt, and that ſparke of faith which did lie hid, & ouerwhelmed with heaps of temptations, to breake forth againe, conſume the cauſes of the diſeaſe. And as nature after a perfect criſe diſchargeth her ſelfe either by ſtoole, vomite, ſweat, bleeding, or ſuch like euacuations, to the recouery of the former health: euen ſo ſhall the faithful ſoule find in himſelfe ſtrange eaſe after theſe temptations, by reaſon they haue cauſed diuers euacations of the filthines of ſinne, and therefore greater puritie muſt needs be in the ſoule. Thus the Lord *preſerues the verie garments of his Saints, that he ſuffereth them not to take any ſmell of the flame*, or the verie ſweat of afflictions to ſticke vpon them: Pſal. 68. 22. *The Lord hath ſaid I will bring my people againe from Baſhan: I will bring them againe from the depths of the ſea:* Og the Gyant, and all his fat bulls may puſh at the godly, but their ſtrength ſhall not preuaile againſt the ſtrong one of Iſrael: but euen the foote of his faithfull ones ſhal be *dipped in blood, and the tongues of the dogges of Iſrael may drawe* out the verie heart blood of all theſe bulls: So that after the conqueſt, the triumph beeing giuen to the Lord, they may truly celebrate it, ſetting *the ſingers before, the players of inſtruments after:* ſo that the *praiſe of God may be heard in his aſſemblies*, euen from all them that are *deriued from the fountaine of Iſrael:* ſo that this knot betwixt God & the faithfull ſoule, more ſurely knit then that of *Gordius*, can neuer be looſed by the deuill, broken by his forces, diſanulled by his ſtratagemes, or euer found out by his policies. Therfore as Chriſt cried out, *O my God, my God, why haſt thou forſaken me?* it is impoſſible that Chriſt ſhould be forſaken, therefore it is a voice more for the inſtruction of his children, then to ſhew his owne diſcomforts: if he cried out, why may not we crie out? yet as Chriſt was heard, and freed from his feare; ſo ſhall euery faithfull ſoule be ſure to ſpeede with his God, and ſhall againe (as Dauid was) be reſtored to thoſe wonted ioyes, which they ſometimes felt in the ſweet mercies of the Lord.

Theſe aſſaults are at the firſt heauie and bitter; if they come in great meaſure, they may cauſe impatience, Iob 3. 1. if they continue, then may the ſoule beginne to iudge them nothing but Gods wrath: Iob 6. 2, 3. *The arrowes of the Almightie are in me, and the venome thereof doth drinke vp my ſpirit, and the terrors of God are againſt me:* it brings afreſh his old ſinnes into remembrance, to trouble him in his ſleepe; viſions, dreames, and anxietie of ſpirit. Yet in this miſerie God ſupports his faith; he feeling this, gets experience, Rom. 5.4. hence hope, that grace ſhall neuer be wanting, Iob 42.5,6, Heb. 12.11. Let Pharaoh feele but a little of this, and he preſently rebells: yet the faithfull, though they haue more feeling of their rebellious hearts, and the deuill more ſtrongly aſſailes them then any other, yea God ſeemes to be their enemie; yet, Iob 13.15. *Though he ſlay me, yet will I truſt in him.* Dauid, Pſal. 22.1. O my God, I crie by day, but thou heareſt not; by night, but I haue no audience: words almoſt of deſperation, and as a man without faith: yet then he ſaith, *My God*; a plaine argument of faith: for Gods children can not forget their language.

Hence a man may in a manner, ſee contrarie affections in their prayers: for fleſh and ſpirit ſtruggle together: Gen. 32. 18. Iaakobs wraſtling is a type of the conflicts of the faithfull with Chriſt: he aſſailes them with the one hand, and vpholds them with the other: hence *Iaakob* is called *Iſrael, a preuailer* with God. The Church hath both his names, Pſal. 130. and Pſal. 121. Mark. 15.22. to 27. we ſee a ſtrange conflict betwixt the woman of Samaria and our Sauiour Chriſt: foure notable repulſes are giuen her; 1. ſilence, 2. harſh ſpeeches of the Diſciples, Send her away; 3. cold comfort, I am come for the houſe of Iſrael, of which thou art none; 4. extraordinarie reproch, Thou art but as a dogge; therefore muſt thou haue none of the childrens bread: yet we finde her to be more inſtant at euery repulſe, and when the moſt dangerous repulſe was giuen her, to bring an inuincible argument of her faith, True Lord, I yeild all; if my place and deſeruings muſt be conſidered, then no mercie for me; but, Lord, yet account of me as thou haſt ſaide, let me thy dogge *but taſt of the crummes of thy mercie*, and it ſhall ſuffice the hunger of my ſoule. Thus Gods children ouerwhelmed with ſinne, turmoiled with Sathans conflicts, and amazed with Gods anger, can then lift vp their eye lids, and giue a glimps to the braſen ſerpent Chriſt Ieſus, and fling themſelues into his armes, catch hold on Gods hand buffetting them, and kiſſe it.

There be three grounds of temptation. Firſt, our *naturall weakeneſſe*, prooued by Sathan and the world. Secondly, the continuall *buds of our originall ſinne*; in vnderſtanding, will, affections, and all their inſtruments: our vnderſtanding is turned into blindnes of error, our will embraceth not onely thoſe things which corrupt iudgement directeth vnto, but euen where vnderſtanding ſtandeth ſound; there will bendeth to affection, and neglecteth the light of reaſon: our affections are both rebellious to right iudgement and will; in that they rage when they ſhould not, and where iuſt cauſe is giuen, are quiet and at reſt. Thus from theſe principles in the ſoule, the bodily members become weapons and inſtruments of all impietie and iniuſtice, euen to the ouerturning of Church and Common-wealth, except the Lord ſhould reſtraine them: inſomuch that the very pillars of the world would ſhatter in ſunder, and the vault of heauen would fall, & all things would turne to their former Chaos, & be conſumed with the terrible fire of Gods vengeance, and periſh in his heauie diſpleaſure. Thirdly, God puts on his children armour of proofe, but they are negligent in the buckling of it on them; and therefore the deuill often takes aduantage by that to doe vs hurt: euen the gifts and graces of God are made grounds of the deuils temptations: and therefore no maruaile though Sathan and the world preuaile againſt vs, except the Lord ſtretch forth his hand and vphold vs. Therefore becauſe I ſee the point in hand waightie, and that which troubles the whole world to lie euen vpon this foundation; and the reſolution whereof cannot but adminiſter excellent comfort to euery Chriſtian, I wil be bold to inlarge my meditations: and the more willingly, becauſe it is ſo direct with my text, not as grounded from it, but as miſapplied of the weak Chriſtian, taking euery ſight of his ſin, for this *fearefull ſetting of them before the eies of his conſcience:* when the Lord onely threatneth the hypocrits and wicked of this world, which will not but by conſtraint of law and iudgement, meddle with their ſinnes: nay on the contrarie, it is their nature to make God alwaies a friend vnto them, as before we declared. Therefore for the godlies ſake, will I not keepe ſilence in proceeding for their cõfort. The grounds of all temptations beeing laid both inward and outward, eſſentiall and accidentall; we will come to the difficultie of difficulties, to ſee how the deuill aimes at theſe grounds.

For diſtinction, he doth it two waies, either *mediately* or *immediately*: mediately either by ſingle *means*, or by ioyning *two together*: all theſe kinds will I manifeſt in the following diſcourſe. And firſt, for his immediate working; the experience of it is more lamentable and infallible, then the manner howe eaſie to finde out: yet ſomething dare we boldly affirme, and for methods ſake, we bring it to two heads. It is either corporall *poſſeſſion*, or *ſpirituall*: for the firſt, hee may eaſily bring it about without any meanes; becauſe he is a moſt ſubtile nature, and ful of ſtrength; by his ſubtiltie he may eaſily enter the bodie; and by his ſtrength, he may carrie it at his pleaſure; he may poſſeſſe the whole bodie, & as *Maſter command all that houſe*; but ſurely, hee can not haue ſuch acceſſe vnto the ſoule; yet from his nature beeing by creation a ſpirit, and therefore of the ſame kind of eſſence with our ſoules, and indued with the ſame *qualities of vnderſtanding and will*, is able by agreement of nature, and excellencie of qualitie to ouer-reach man, beeing in the ſelfe ſame kind his inferiour: For the nature of Angels is more excellent then mans: and therefore hath hee a power ouer them; for in nature euery inferiour power is ſubiected to the ſuperiour, yet both of them limited of God. Therfore I doubt not, but *God permitting, the deuill* is able to meddle with our ſpirits, without all corporall meanes; euen as we ſee corporall creatures with bodily and corporall force, to annoy one another; and as men haue fellowſhip one with other by corporall preſence, and are delighted or diſpleaſed with the qualities of the mind, according as they like or diſlike, vttered by *ſpeach and talke*: ſo it is moſt like that ſpirits haue their ſocietie maintained by a *ſpirituall conference*, whereby their wils and purpoſes are intercommunicated one to another, without corporall ſound, whereof both the ſpirits want the inſtrument, and the voice nothing affecteth the mind. Daily experience maketh this manifeſt in ſuch as are poſſeſſed; whoſe diſcourſes are often rare and admirable, whoſe ſpeach and phraſe is often ſuch as they neuer learned. Now the deuill muſt needs be the ſchoolemaſter;and ſurely he informes them not by voice, but by ſpirituall communication;and ſo they receiue a cleare notion,of many a point they were alwaies ignorant of, and are able to expreſſe it in all varietie of languages, and that in the phraſe of eloquence: Nay, in a leſſer degree then all this,the falſe ſpirit perſwades Ahab by all his falſe and lying Prophets, that he ſhould goe vp and proſper:ſurely this ſpirit informed their ſpirits. Thus entred *Satan into Iudas*,not by corporall poſſeſſion, but ſpirituall; and perſwaded him to betray Chriſt: thus *Ananias*, Acts 5. *had his heart filled:* and Epheſ.2.the deuill is called *the ſpirit that worketh in the children of diſobedience:* and that once they walked according to the conduct of that ſpirit. Theſe muſt needs bee reall operations, carrying a force in them,more then obiects do vnto any facultie that is conuerſant about it: for ſuppoſe the deuill ſhould hold any art before the eies of an ignorant man, could he poſſibly become a good Grammarian, Rhetorician, Logician; whereby hee would talke with a *Grecian*, though he were a *Barbarian*;plead with *Cicero*,though he were one of the common ſort;and diſpute with *Ariſtotle* and *Plato*, though he had neuer been in their ſchooles, but had followed the plough all his life? I ſhould from reaſon thinke it impoſſible: therefore he communicates his knowledg with theſe ignorant perſons. But you will ſay, this is ſtrange, why ſhould we then not perceiue it? I anſwer, the bodie in which the ſoule is,is as a vayle, to hide his manner of communication from vs:yet it is no hinderance for him to enter within the vaile, and ſpeake vnto vs *more angelico:* yet we peceiue it not,ſaue in the effects; becauſe for the time of this life,we exerciſe all actions through the body:yet I am perſwaded,that if the ſoule were out of the body, we ſhould perceiue it moſt plainely:if the curtain were drawn we ſhould ſee the deuill lying with vs in our boſomes: for the ſoules among themſelues,and with the angels in heauen, haue ſweet communication,and therefore I feare not, but the damned ſoules and deuils in hell, haue their woſull ſocietie.

Againe, for the better conceiuing of this point, wee ſtand not only ſubiect to Sathans annoyance, through the ſubtilnes of his nature, being a ſpirit; but through that long experience and practiſe about our miſerie, from age to age, is able to work more powerfully, the Lord permitting him for a time. Thus more perfectly he knows our minds, and gathers much by the inclination of our affections, and will, and marking the obiect on which we dwell. But you will obiect, the Lord hath reſerued this propertie vnto himſelfe to know the heart. *Anſ.* It is true; but the communication of the heart, may be betwixt man and man, and man and angels: therefore the Lord directly knowes the heart, and all the corners of it; ſo that wee can bring no fallacian out of it to deceiue God; but the deuill may be deceiued, as ſurely often he is in the diſcourſes of the godly. Experience hath prooued, that the conſultations of wicked kings, haue been reuealed to the godly, 2.kin.6.11. *Will ye not ſhewe me, which of vs bewrayeth our counſell to the King of Iſrael? one of his ſeruants makes anſwer, It is Eliſha the Prophet that telleth the King of Iſrael, euen the words that thou ſpeakeſt in thy priuy chamber:* Eliſha heard not theſe words, yet they are communicated vnto him after a ſpirituall manner, ſuch as are the viſions of God: and thus Paul, depriued of all bodily inſtruments, ſawe things inutterable. Yea, the deuill beeing Gods ape, hath detected one wicked mans counſell to an other: but he hath alwaies bin deceiued in the conſultations of the godly, and neuer was able to reueale them. To proceede: From this experience he can conclude not onely from our ſpeeches, and geſtures, to conceiue of our intents, and purpoſes; but out of our vniuerſall corruption, whereof hee hath continuall proofe, much matter of argument to diſcouer the vanitie of our minds, the ſecret thoughts of our hearts, and the verie inclinations of the ſame. Now theſe beeing found out, hee will proceed to ſuggeſtion, as he ſeeth occaſion, and our greateſt inclination, and ſo by inſtigation vnto ſinne, make vs diſobey God, and all his holy commandements. Againe, that he doth not all by ſuggeſtion vnto the ſoule inclining it, is plaine, whē our natures ſeem not to incline vnto them, in any ſpeciall conſideration, or loue it before other wickedneſſe; neither the world alluring or inforcing vs; eſpecially Gods children abhorring the very leaſt conceit of ſuch ſinnes, as blaſphemies, and laying violent hands on themſelues, or others, without all hate or malice, or any occaſion of reuenge. And ſurely of the ſame nature, is deſpaire and diſtruſt of Gods mercies, loſſe of the ſeede of Gods word, when we haue no inclination vnto them at all, but rather contrarily affected: and theſe the deuill puts vnto vs in regard of our generall corruption, without any further conſideration of ſpeciall inclination; and therfore he neuer ceaſeth in theſe temptations, becauſe he hath hope to preuaile in them; and therefore ſhall we neuer be rid of the deuil, vntill God haue wholly deliuered vs from our ſtaines. Truely Gods children often admire how euer ſuch a thought ſhould riſe in their head, when they hate the very appearance of it.

Now I come to the ſecond head, which is done by meanes, firſt ſingle, and then mixt: but before I enter this, let vs conſider the deuill as a *fowler*, whoſe nature is to be *a friend in ſhew, but a foe in heart*. Secondly, looke vpon his *ſnares*, which all of them haue three properties, *ſweet, dangerous, ſecret*. Thirdly, conſider the waies of his laying: the deuills way is ſuggeſtion, reall operation, and both together: the way wherein he layes them, is *inward* or *outward*; inward, *iudgements* and *luſts*; outward actions, graces, things indifferent, and euill company as the ſtale: the hold that he hath, is very ſtrong, for vntill grace haue turned him out, he holds men at his will: a moſt *beaſtly captiuitie*: nay worſe then beaſtly, becauſe beaſts hauing once bin ſnared, wil come there no more; but a man is neuer wel but when he is in the ſnares of the deuil. Secondly, it is a *voluntarie captiuitie*, and therefore like to be for euer, except the Lord haue mercy to change his mind, and draw him againſt his wil. Thirdly, it is *moſt baſe*: for *Iſrael in Egypt* may be accounted kings in regard of the ſlaues of the deuill. Laſtly, it is *moſt treacherous*, becauſe they renounce their couenant with God, and ſtrike hands with the deuill; and therefore from theſe things cōſidered, we may make full account that the deuil hath many meanes to helpe him: the firſt is ſuggeſtiō on the ſoule, accompanied with all the baits he can imagine: the ſecond reall operation on the bodie, affecting humour and ſpirit, and ſo making them aſſiſt him as meanes to worke our woe. Humor diſtempered, cauſeth diſeaſes to the bodie, and the bodie diſeaſed, changeth our manners and courſe of liuing: *hinc mores ſequuntur humores.* Againe, he dulls the ſpirits, and ſo cauſeth drouſineſſe in the worſhip of God, and euerie good calling: againe, he refreſheth them in euill, and therefore keepes vs long waking vnto it.

For the mixing of both together, both *ſuggeſtion* and *real operation,* the deuill can play his part moſt dangerouſly: for he can worke the humours of our bodies, to make notable way for ſuggeſtion vpon our ſoules. If a man bee of a *melancholie conſtitution,* whoſe humour is *drie* and *cold,* the deuill will make it notably affect a man in all his members; eſpecially in his heart and braine, the two of the principall parts of man, and where the ſoule hath moſt reſidence: in the heart he will affect him with ſudden feares, ſtrange diſtruſts, ſuſpition of infinit euills; whereby he will mooue the ſoule in iudgement, will, and affection, to ſet about the inuenting, willing, and effecting of ſome ſtrange exploits, to eaſe himſelfe of his paines: hence often either murder of himſelfe, or of ſome other, which he falſly ſuſpects an inſtrument of his woe. Againe, the braine, by altering all the ſenſes, working ſtrange imaginations, by which it is almoſt impoſſible, but that the mind of man ſhould be ſet a working: and theſe being falſe grounds, hardly ſhal the iudgement eſcape vncorrupted: nay alas, whatſoeuer they conceit vpon theſe grounds, ſhall not be remoued out of their iudgement. They that thinke themſelues to be *made of glaſſe,* wil not ſuffer their verie freinds to come neere them: he that thought himſelfe to *be a cocke,* would neuer giue ouer the ſpreading of his armes, in imitation of the cocke clapping his wings, and then would endeuour to imitate the cockes crow: he that conceited himſelfe to be Atlas, could neuer be brought to ſit down, leſt his head that vnderpropped heauē being remoued, ſhould ſuffer heauen to fall vpon him: he that thought a certaine tyrant had cut off his head, could neuer be perſwaded to the contrary, vntill his head aked, the phyſitian hauing put a cap of lead on it. The woman that imagined that ſhe had ſwallowed a Serpent, could neuer be at reſt vntill ſhe ſawe one priuily conueied into her ſtoole, which ſhe imagined to haue beene brought downe by the phyſitians purgation. Another thinking himſelfe dead would eat no meat, becauſe it was not vſuall for dead men to eate, vntill he ſawe one come out of a ſheete and at the table before him fall vnto his meat. Now as it fares with the bodie, ſo may the deuill cauſe it fal out with the ſoule; make men cõceit ſtrange things either by preſumption, as theſe hypocrites, that they were like God, that all was well with them; or by deſpaire to diſcourage themſelues, that they are out of the loue and fauour of God, and therefore neuer hope for any mercie; therefore good to make a ſudden diſpatch of themſelues by death: and therefore Serapio calls this humour, the very ſeate of the deuill: and our common ſpeech is, that melancholy is the deuils blacke horſe.

Againe, if a man be of a *cholerick complexion*, *hote* and *drie*, it makes him fit for anger, contention, and brawling; the deuill will augement it, and make him forget all reaſon & humanity, and like beaſts kill one another: if a man be of a *ſanguine conſtitution*, *hote* and *moiſt*, then naturally they are merry and Iouially diſpoſed: therefore he ſtirres theſe perſons to wantonnes, & vncleannes: if of a *phlegmaticke conſtitution*, which is *cold* and *moiſt*, then they are heauie and ſleepie, and theſe the deuill wil notably aſſaile with all manner of idleneſſe, the begetter of all manner of vices. Againe, he can play his part with the ſpirits of the body, which are moſt excellent, and the verie bonds of our ſoule and bodie. Firſt, with the natural ſpirits, he can helpe forward to great vices: gluttonie and drunkenneſſe, make men paſſe all bonds of ſobrietie, therefore by the naturall ſpirits he will notably increaſe the deſire of all drunkards and gluttonous liuers. It is an admirable thing to conſider, what many witches wil deuoure, & yet ſay they haue eaten nothing. By this meanes the deuill keeps men from all good callings, and diſpoſeth them vnto all euill. Secondly, for the vitall ſpirits; he can make men liuely, quicke,& nimble to runne about his matters; and againe make them dead hearted when they would goe about the workes God requires: and therefore no maruell why men are ſo chearefull at playes, beare-baitings, laſciuious dauncing, and many wicked recreations; when at ſermons, and works of their callings, they thinke euery houre a day, and euerie day a yeare. Thirdly, for the animall ſpirits: he makes what he liſt of our outward ſenſes: he hath the *eye* at command to behold vanitie; the *eare* at his becke to liſten vnto lies; the *tongue* at will to blaſpheme God; the *hand* at libertie to ſhed blood; and the *feete* vnfettered to runne into all exceſſe of riot: he hath the *ſmell* to wind a commoditie, though it muſt be gotten by oppreſſion; he hath the *touch* moſt exquiſite to finger other mens goods, but as tender as butter to receiue any iniury. For the inward ſenſes, he hath the *common-ſenſe*, the very ſinke and puddle where all the outward ſenſes center themſelues, that a ſpeedie conueyance may be made to the *phanſie*, and ſo to the iudgement, will, and affections, that ſinne may euen haue entertainment without all intreatie, & quicke diſpatch in his buſines without all controlment or contradiction: the *memorie* in good caſe, to become a ſtore houſe for all villanie; and the *phanſie* night nor day to be at reſt, vntill they haue found out a tabernacle for the deuill with all his inſtruments to dwell in. Theſe ſpirits helpe forward all motions, and ſurely the deuill hee will driue the cart and horſes: and therefore no maruell if we ruſh into ſinne as the *horſe doth into the battell*: for he goes faſt enough whome the deuill driueth: and therefore ſeeing that the deuill hath ſo many waies to deale with vs, no extraordinarie matter to be troubled with him: and as he driues vs vnto ſinne, ſo would he likewiſe driue vs into ſetting ſinnes before our eyes, eſpecially when the hand of God is vpon body or ſoule, to deſpaire of his mercie, and leaue off all our confidence, and cry nothing but reprobation: let vs a litle ſee this cheife aduerſarie of our ſoule, that we may the better oppoſe him.

Of the deuills wit, will, and power to hurt the godly.

The deuill for facultie of vnderſtanding, is moſt *ſubtile*; for habite moſt *nimble*; and policie moſt *expert:* Strength without wit, is like a *gyant without eies*, and the leſſe to be feared; but when there is a quicke eye, to diſcouer all aduantages; and a mighty ſtrength to ſtrike downe all before it, then there muſt be ſtrange power that can reſiſt. The deuill in the Scriptures, is as well a ſerpent, as a dragon; yea, and an old ſerpent, which beeing the ſubtileſt of beaſts, hath his craft redoubled by his age and experience: Apoc. 12.*9*. hence he is called *δαίμον, &* *δαιμόνιον, quaſi δαήμον*, to ſignifie vnto vs great knowledge. Sixe thouſand yeares, in a manner, is the time of his age, which were able to make one wiſe, that were by nature ſimple and fooliſh; therefore much more one of an exquiſite knowledge by nature: he is a ſpirituall beeing, and ſo is able to diue as it were into the ſecrets of nature, and with incredible ſwiftnes to paſſe from place to place, readie to intrude himſelfe into all companies, and learne their natures, qualities, diſpoſitions and order of life: ſo that our eſtate is almoſt vnto Sathan, as was that of the king of Arams, 2.kin.*6.12*. *he knoweth all our counſels and conſultations, which wee take and hold in our moſt ſecret chambers:* for indeed for the moſt part, he is the cheife counſeller in all matters of ſinne; and receiues ſuch intelligence frō our *cogitations, affections, luſts, inclinations*, and outward actions, that he can ſhrewdly geſſe at the frame of the ſoule, if he keepe vs companie but a few dayes: by the abuſe of ſimple intelligence, he can teach vs how to inuent much euil: by the abuſe of *ſcience*, he can become a *lying ſpirit in the hearts of all men*, to ſeduce them to all error and hereſie: by the euill *diſcourſe* of *wiſedome*, he can drawe men from one danger to another, and perſwade them that all are true diductions; for yeeld to one ſinne, and a thouſand will follow out of the deuils diſcourſes: by the diſorder of *prudence*, he can teach men that no practiſe is warrantable, but that which followes their method; and by the euill handling of *art*, he can ſeeme to be ſkilfull, by nayling men faſt vnto all their impieties.

Hence ariſe all the deuills ſtratagems: firſt, againſt *vnderſtanding*; 2. the *will* and *affections*; 3. the *body*. Againſt vnderſtanding; firſt, he deſires nothing more then to put out that eie, and make men like mill horſes, to runne round in his ſeruice, and when he pleaſeth may ſuffer them to knock out their braines. Secondly, after he hath blinded the mind with ignorance, then he tempts them to error: and thirdly, from error he brings them to hereſie, and from hereſie hee leads them a long to hardneſſe of heart; from hardneſſe of heart, to no ſenſe and feeling of their wretched eſtate, and then follows all wantonneſſe, vncleanneſſe, vnto which they giue themſelues with greedineſſe: Epheſ. 4. 17. *vanitie of mind*, brings in *darkeneſſe of cogitation*; darkenes of cogitation, *eſtrangeth a man from the life of God*: ſtrangers we are with God *through ignorance*, eſpecially becauſe of the hardneſſe *of our hearts*, this drawes on a ſenſeleſſe conſcience, &c. Theſe ſtratagems are moſt naturall to all, and vpon theſe he builds the reſt: firſt *Atheiſme*, that there is no God: ſecondly, vpon that he laies a ſecond, that then there is no worſhip of God: thirdly, that then there is no *word of God*: fourthly, that then a man is not to beleeue that which is preached. Hence all the myſterie of a mans ſaluation, is to wicked men nothing but fooliſhnes: thus he brings men to forſake God, renounce their baptiſme, and giue themſelues wholly to his ſeruice.

After the deuil hath thus hammered the vnderſtanding, and beaten it out to his owne will and bent, he ſets vpon the will and affections of men, and knowing thē to wheele in a wrong courſe from God, he labours againſt nothing more, then that they ſhould euer liſten vnto any meanes, that might bring thē againe to run in the waies of God. Firſt therfoere, hee perſwades them, to beleeue that the *word of God is not true:* this he did to our firſt parents, Gen. 3. if he cannot perſwade this, becauſe now it hath beene confirmed by ſo many miracles, and ſhedding of ſo much blood, that euen natural men may as wel as deuils, *beleeue it to be true, and tremble.* Yet he hath a ſecond courſe, that though they beleeue this word, yet that faith is either meerely *hiſtoricall*, or elſe indeede meere preſumption; in which faith millions of ſoules goe to hell. But if he ſee that the ſoule will not preſume, then he perſwades the difficultie *of faith*, that it is a verie hard matter to beleeue, and thouſands that ſtriue for it goe without; therefore as good ſit ſtill, as ſtriue and be neuer the better. Others againe are perſwaded, that ſuch a doe for faith is a needleſſe thing; they can content themſelues with an ordinarie perſwaſion of Gods mercy, and to looke for higher myſteries belongs to their teachers, and not to them; theſe will neuer trie whether they beleeue or no, but will bee content with ſuch as God ſends them. Another ſort are tempted to thinke, that the name of a beleeuer is a diſcredit vnto them, and therefore they will neuer be pointed at as ſingular. A ſixt kind are tempted with their vnworthines: how can the Lord beſtowe ſuch an excellent grace vpon mee that am ſo vnworthy? A ſeuenth ſort are tempted with the vnſoundneſſe of their faith, becauſe they ſee many imperfections. Eightly, others that they haue no faith, becauſe no feeling. Ninth, that their faith may fall as Iudas faith did. Laſtly, that they can neuer withſtand all theſe tempeſts, that break in vpon them: By all theſe meanes the deuill labours to drawe the will to infidelitie; after this he allures the wil by large propromiſes to beleeue in him, and ſo brings a miſerable ſlauerie vpon the will.

The affections are mooued and tempted of the deuil by the baites of proſperitie, or els diſquieted with aduerſitie to curſe Gods prouidence, &c. The body in ſpirit, humour, temperature, qualitie, inſtrument, and ſubſtance, is notably tempted, and wrought vpon by the deuill. Many points might here be cleared, and examples for the illuſtration of them; I will giue one that I haue ſeene by late experience, who inclining to inflamation of his braine, and ſo vnto a phrenſie, was tempted to murther himſelfe; and that with this ſtrong perſwaſion of his phanſie, that except hee did it ſpeedily, a thouſand deaths worſe then that would befall him; which thing beeing falſly apprehended of him, made him preſently yeeld; and hauing hung vp himſelfe by both his garters vpon a tree, his garters preſently broke; a woman that was weeding in a garden beeing not farre from him, the deuil perſwaded him that ſhee had cut his garters; and without all queſtion, if he had not beene preuented, when he was come complaining vnto the woman what an iniurie ſhe had done him, would preſently for that iniurie, haue beene tempted to kill the woman : His phrenſie growing vpon him, and making him ſo vnruly, that they were faine to bind him with ropes , & two or three men watch him, and then his phanſie apprehending , that euery man he ſawe, or any creature that came in his ſight, was come to kill him, he would alwaies crie, *If I had beene hanged , I ſhould neuer haue beene thus miſuſed.* The like hath beene in many others , that when they haue beene about to make away themſelues for ſome diſtempered humour, haue alſo plotted to kill wife and children, not for that they hated them, but that they ſhould not liue in diſagrace after their death. All this and much more can the deuill doe by his great wit and vnderſtanding.

But perhaps you will ſay, he is not ſo *malciouſly bent* for his will. I anſwer, that as he hath vnderſtanding to doe euill , ſo he hath a will to do more then he can inuent or imagine with his minde. See then the degrees of his malitious will againſt mankind: Firſt, if we could finde in our cowardly hearts to ſue for a diſhourable peace with the deuill, Gods and our enemie, there ſhould be no hope of truce or reconciliation with him: for his malice is not newly conceiued, but inueterate; and as auncient within a fewe dayes, as the world it ſelfe , and for time to come, it is endleſſe and will outlaſt the world. He was almoſt burſt with enuie againſt *Adam* in Paradiſe, and ſo is he in like manner againſt all that are raiſed vp againe in the ſecond Adam, and haue gotten the *fee ſimple* of euerlaſting glory: Gods proclamation of open warres, Gen.3.15. is not yet come to an ende, but is to laſt for euer. Thus then you ſee malice without all reconciliation, auncient and endleſſe; but yet a fourth degree followes, and that is, that his malice is mortall and deadly, not to a mans goods and poſſeſſions , or body or bodily life, but to body and ſoule, whoſe deſtruction is a paradiſe of ioy vnto him: therefore is he called *Satan*, Zac.
3.1.

3. 1. *an enemie:* Matth. 13. 39. *a malitious one.* Neither is the nature of this enemie to be ſatisfied with ſome ſmall reuenge, for he is called a *murtherer*, and a *manſlayer*, as though it were his onely occupation: neither is he of late fallen to this trade, for he hath profeſſed it from the beginning, like an old hangman, he ~~is~~ fleſht in blood and crueltie.

But it may be a ſauage man may haue in him ſome reliques of humanitie, and therefore the deuill hauing reaſon as well as man, may ſometimes recall himſelfe by reaſon, and take ſome pitie: but the Scriptures driues vs from this conceit, comparing him vnto the moſt cruell beaſts; firſt a lyon, yea a *roaring lyon after his pray*, who being ſo hungry and rauenous, that he deſireth nothing more then to ſeaze vpon that which he purſueth, 1. Pet. 5. 8. Secondly, that yet we may a little the more conceiue of his brutiſh cruelitie, he is compared, Reu. 12. 3. to *a red dragon*, whoſe fiercenes we find in hiſtory to exceede all lyons: for a lyon if he be not hungry, and ſee one not oppoſe him, but fall downe before him, will not hurt him: but a dragon will deuoure mans fleſh for ſport.

This malice is open, and ſo leſſe dangerous; but if he ſee that we are ſtrongly fortified with Gods grace, and at all points armed with compleat armour of a Chriſtian; if *fenced and hedged on all ſides*, as Iob was, Iob 1. 10. then leauing his raging violence, he ſtriues with vs by fawning and alluring vs to ſinne: thus with our firſt parents, to taſt of that pleaſant fruit, which depriued them of the breaſt-plate of righteouſnes, and vncocouered them of Gods protection, ſo that euer ſince that time he hath had full blowes without all reſiſtance: hence he is called a tempter, and καθ' ἐξοχὴν, ὁ πειράζων, that tempter, the tempter of tempters: after temptation, he falls to accuſation; hence he is called διάβολος, the deuill: after accuſation, he is very glad that God will any where make him an executioner and hang-man: his will then can be no leſſe then maliciouſneſſe it ſelfe, Eph. 6. 12.

But you will ſay, though his will be malitiouſly bent, yet he wants ſtrength: but let me tell you, that the deuill is very ſtrong, both *in himſelfe* and in *his aides*. In himſelfe, he can raiſe great tempeſts, both by ſea and by land: he is compared to the *great Leuiathan that makes the ſea to boyle with his motion:* as ſtrong vpon earth as a lyon, *a dragon with ſeuen heads, and tenne hornes, and with his very taile he throwes to the ground the third part of the ſtarres of heauen.* Luk. 11. 21. *a ſtrong armed man, who keepeth in peace all that he poſſeſſeth:* nay, a mightie prince, not of one country or land; but a monarch of the whole world, Ioh. 12. 31. and by his authoritie, can command infinit multitudes to goe for him: neither is this all, but they bee called *princes, powers, worldly gouernours*, Epheſ. 6. 12. and that theſe may not be one againſt another, they haue a head vnder which they all conſpired; Math. 25. 41. *fire prepared for the deuill and his angels:* in this ſenſe he is called Beelzebub, the prince of deuils: the word ſignifies a prince of flies, not for their weakneſſe, but mulitudes; euen as though they were ſwarmes conioyned together to do miſcheiſe; one ſpirit taketh ſeuen more, Mat. 12. 45. nay a legion of deuils are ſpoken of, Luk. 8: 30. ſo that they are a ſufficient number, to beſet vs all, on all ſides, and in all places.

Laſtly, to ſet forth the aduantage he hath of vs poore men, they are ſaid to be *princes of darkeneſſe*; and that is lamentable, to fight with an enemy that can ſee vs, but not be ſeen againe. Secondly, they are not *enemies of fleſh*, but *ſpirituall wickedneſſes*; moſt dangerous, becauſe ſpirits; and peſtelent, becauſe no leſſe then wickedneſſe it ſelſe; they wil be with vs, becauſe they are ſo ſwift, and they neuer come without the plague and peſtelence of ſinne hanging about them. Thirdly, they haue gotten the vpper ground, and fight from *higher places* then wee can reach vnto, being poore *ſilly worms crawling vpon the earth:* and the Scriptures truely laying open his ſtrength, call him no leſſe then a *god of this world,* 2. Cor. 4. 4. as though he were omnipotent vpon earth. But perhaps you will ſay, he wants courage to his ſtrength: but let me tell you, I find him in the ſcriptures to be no leſſe then exceeding deſperate, and audacious: there was neuer man that liued, but he had ſome thing to ſay with him: Adam in paradiſe; yea our ſauiour Chriſt; nay, Reu. 12. 7. there is mention of a battell in heauen; *Michael and his* *angels fought againſt the dragon, & the dragon and his angels,&c.* But if I ſhould proceed, I ſhould vtterly diſ-hearten the poore Chriſtian, and make him deſpaire of any encounter, and hope of victorie; yet dare I boldly giue the deuill his aids, and yet bid the weakeſt Chriſtian offer the deuil his challenge: his aids are two; firſt the world, ſecondly his own fleſh; the one playes on both hands, with proſperity and aduerſitie; and the other a traytour, alwaies readie to betray him into the hands of his enemies.

Hauing deſcribed the deuill in his *wit*, *will*, and *power*; let vs ſee if there be any wiſdom to oppoſe him; any wil that exceeds as much in goodneſſe vnto man, as the deuill doth in malice; & any power that can maſter the deuils. For the firſt, the good angels haue more wit then the bad, and yet their wiſedome is nothing vnto Gods: now *the eye of the Lord is on the righteous*, and all *the holy angels pitch their tents about them:* and therefore this counſel ſhall ſtand againſt all the policies of the deuil, and the *gates of hell ſhal neuer preuaile.* And for the vertues of vnderſtanding, God hath *intelligence*, to croſſe all the inuentions of the deuill; *ſcience*, to preſerue his owne truth from the lies of the deuill; *ſapience*, to drawe more good out of euill, then the deuill can euill out of good; and for *prudence*, God can order all that, which he hath laboured to bring to confuſion; and for *arte*, the Lord hath more skill to tye his owne vnto himſelfe, then the deuil hath to draw them from him: and for all thoſe ſtratagems wrought vpon the vnderſtanding, the Lord can take away the vaile of ignorance; preſerue from error, hardnes of heart, or any thing that might riſe out of that head. And for wil, and affection, and the whole body, the Lord hath promiſed and will performe, that his holy ones ſhall be *ſanctified throughout, both in body and ſoule.*

For the malice of the deuills will, we ought to lay to heart the good will and pleaſure of our God, which hath ſaid, he wil not forſake vs: and for power, we may be aſſured that the deuill hath no power, but that which God ſhal permit vnto him: he cannot touch *Iob*, vntill God giue him leaue; he cannot be a meanes of *Ahabs* ruine, vntill it pleaſe God to yeild him that liberty, that *he may be a lying ſpirit in the mouth of all his falſe prophets*: nay, he cannot enter ſo much as into ſuch creatures as ſwine, vntill Chriſt haue giuen him ſo much refreſhment, before the time of his wofull torture. Secondly, wee may fight with courage; for the deuill is alreadie chained, and reſerued to more ſtrong chaines hereafter: Iud.v.6. Thirdly, God hath left vs ſuch ſtore of armour of proofe, as the deuill can neuer ſtrike through; hee may as eaſily wound God, as wound vs being couered with it: he can neuer looſe our *girdle of veritie*, ſtrike through our *breaſt-plate of righteouſnes*, vncouer our feet *beeing ſhod with the preparation of the Goſpel of peace*; his blowes can neuer enter the *ſheild of faith*, nor fierie darts peirce the ſoule, or drie vp the waters of the ſpirit; but faith hath ſuch a riuer flowing vp and downe the ſoule to eternall life, that euery dart, be it neuer ſo red and ſcalding hote, is preſently quenched. The *helmet of ſaluation* wil be ſure to ſaue the head, for which the hand would be content to be cut off, before it ſhould receiue the leaſt blow; therefore the head beeing free, we need leſſe to feare the danger: and for our hands, we haue *the ſword of the ſpirit*, which is the onely weapon that the deuill may not endure: buckle on this armour by prayer and watchfulnes, and ſtill looke the deuil in the face, and we ſhall neuer receiue hurt by him: but if we turne back, then ſhall we haue not any peice of armour to ſaue vs from danger. They are princes, but we haue the *Prince of peace*, and angels their ſuperiours, and I doubt not but as many in number as they to fight for vs; and theſe haue gotten the vpper ground of the deuills: and for ſpirituall wickedneſſe, we haue gotten the ſpirit of grace and goodnes, that can mooue ſwifter then the deuils, to ſtand by vs, and *aſſiſt vs in all our infirmities*: let them all make vp a god in this world, yet he that rules heauen and earth will laugh them to ſcorne: truſt therefore in Gods power, and his aids, and be quiet a little, and theſe enemies that you ſee and feele in this world; yee ſhall neuer ſee them, or haue cauſe to feele them hereafter. The three children, Dan.3. tell the King, they care not for his command: and why? becauſe they know that *the God whom they ſerue, can deliuer them; and if he will not*, death ſhall be as good to them. Chriſt ſaies, *his ſheepe heare his voice*, and follow him, & none ſhal take them out of his hands; the reaſon is, becauſe *God that gaue them him, is ſtronger then all:* Be of good comfort little children, yee haue ouercome the world: *becauſe he that is in you, is ſtronger then he that is in the world*, 1.Ioh. 4.4. The leper cries, *if thou willt, thou canſt make me cleane:* many be our leproſies, and happie are we that we haue ſo good a remedy. We pray for many ſtrange things, but if we obſerue but the concluſion of the Lords prayer, we may ſoone gather vp our ſpirits; ſeeing we knowe that power belongs vnto God, *thine is the kingdome, power, and glory.* We beleeue a reſurrection, and many other ſtrange things; but our *faith needs not to fall*, ſeeing we ſay and beleeue that God is almightie, *I beleeue in God the Father almightie:* this made Paul to challenge principalities and powers, height and depth, &c. Rom. 8. neuer had he the leaſt feare, that they ſhould euer be able to *ſeparate him from the loue of God in Chriſt Ieſus.*

Let vs ſee what comforts in ſpeciall, may be giuen to Gods children in affliction: for ſurely euery ſoule ſhall find with Elijah, 1. kin. 19. fleeing from Iezebel, comfort from the verie angels of God: yea when they are brought to ſtand *vpon the mount before the Lord*, they ſhall ſee the Lord paſſe by, and a *mightie ſtrong wind rend the mountaines, and breake the rocks before the Lord, but the Lord was not in the winds:* and after the wind *came an earthquake, but the Lord was not in the earthquake: after the earthquake came fire, but the Lord was not in the fire: and after the fire, came a ſtill and ſoft voyce; and in that was the Lord found:* Oh the goodneſſe of the Lord, that in all the winds, earthquakes, and fires, that he makes to paſſe before his children, will not be ſeene in them! for then ſhould euery one of vs be conſumed, and vtterly confounded; yet will he be found in the ſtill and ſoft voyce. It is an vſuall cuſtome, before great Potentates come vnto their palaces, to haue a peale of ordinance to be ſhot off before their approach: ſo the Lord by this feare makes way, *that the King of glorie may come in, and dwell with the ſoule.* God hath diuerſe meanes to bring vp his children, lawe and goſpel, iudgement and mercie: in the giuing of the lawe, there was thunder, lightning, and earthquakes; yet the Lord was heard in a ſtil voice to deliuer his law.Gods ſchollers muſt ſtand as well at the foote of mount *Ebor*, to heare the curſe, as at mount *Geriſon*, to heare the bleſſings:the one prepares, the other enters more eaſily, to giue the heart her due comfort; Moſes, Deuter. 28. is full of curſes and bleſſings: God hath many a good Dauid to rule ouer his people, as wel as hard hearted Pharaoh to ſchoole them;he hath more good Prophets to bleſſe them, then wicked Balaams to curſe them; he hath an *euangelicall Iſaiah*, to lift them vp with promiſes of the Goſpel, as a lamenting *Ieremiah*, to caſt them downe with woes and lamentations:he hath an *Hoſea* and *Zechariah* to teach them in *Enigmaes*, and darke ſentences, and many other to bee as plaine as heart can wiſh: he hath many a Paul, *I beſeech you brethren*; as wel as ſons of thunder,to make vs quake and tremble: yea, and alwaies this is the ende of all afflictions, a gracious *ſufficit:* 2.Sam.24.16.it is ſufficient,hold now thy hand. Now what the Lord doth either in proſperity or aduerſitie, often wee ſee not; and therefore we looſe the comfort of it. The birth of an infant, borne and encreaſing,is not apprehended preſently: euen ſo is it with vs in our heauenly birth, & ſpirituall regeneration;the ſpirit worketh without our leaue, and acquainteth vs not with his maruailous working more then is expedient at his pleaſure, when and in what meaſure for our comfort.Therefore let vs take heed that God ſay not vnto vs as he did vnto Iob, cap.38.2. who is this that darkeneth the counſell by words without knowledge? who are you that interrupt the wayes of God, and labour to preuent his counſels? be ſober and patient,and you ſhal in the ende receiue the cuppe of ſaluation,inſtead of theſe bottles of vineger and teares; and in ſtead of the bread of affliction, the heauenly manna, and the bread of life from the table of God, and of Chriſt.

In the meane time I commend vnto euerie ſoule in affliction theſe heads of comfort, which I will ſhewe vnto him in all the cauſes: Firſt, in the efficient cauſes; principall, leſſe principall: Principall; firſt the promiſe of God,1.Cor.10.13. *God is* *faithfull,therefore will he ſuffer no temptation to be aboue our abilitie, but will euen giue the iſſue with the temptation, that we may be able to beare it.* Secondly, his promiſe is grounded vpon his power: Col.1.11. *Strengthened with all might, through his glorious power, vnto all patience and long-ſuffering with ioyfulneſſe:* which power is manifeſted in thoſe two things, which grounds the confidence of al in the world,and that is,that the promiſer bee a man of ſufficiencie, and will alſo effect that which he hath promiſed:the firſt makes it poſſible in the thing; the ſecond makes it to exiſt in me: now wee ſhall finde both theſe in the Lord;which indeede grounds our faith in all particulars. But here is neede of particular application, and therfore we ſhall finde them both applyed vnto affliction: I may well beleeue God with eaſe in proſperitie; but *hoc opus,hic labor eſt*, this is paine and toyle to beleeue in affliction: marke then theſe two places; firſt, for Gods ſufficiencie, 2.Cor.12.9. *my grace is ſufficient for thee:* ſecondly, for Gods efficiencie, Iſa.43.2. *when thou paſſeſt through the waters, I will be with thee; and through the floods, that they doe not ouerflowe thee: when thou walkeſt thorough the verie fire,thou ſhalt not be burnt,neither ſhal the flame kindle vpon thee.* This is more manifeſted in the manner of working; firſt, in the Father, becauſe of his relation; a father can do nothing which ſhall not be for the good of his ſonnes: Heb.12.5. in affliction he ſpeakes as vnto children,*my ſonne deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.* Hence all is in loue,Heb.12.6.*Whom he loueth he chaſteneth, and ſcourgeth euerie ſonne that hee receiueth:* ſecondly, this loue muſt purge vs, Ioh. 15. 2. *Euery one that beareth fruit, hee purgeth that it may bring forth more fruit:* for when we beginne to grow wild, he correcteth our haughtineſſe, and cooles our courage by ſome affliction or other, to cut ſhort our hornes, leaſt we like *bulls of Baſhan*, ſhould puſh at the godly: the Lord ſends fire, theeues, oppreſſion, to let vs blood in our riches, leaſt we ſhould be too ranke, and grow into a ſurfet. Hence we may gather,that the Lord hath means to ſaue vs, and giue vs conſolation in his good time, 2.Cor.1. 4. ſo that this cannot be in wrath, Pſal.39.5. and therefore the

Father doing this, it muſt needs returne vnto our good, Heb. 12.10.

The ſecond manner of working, is in regard of Chriſt Ieſus: for afflictions are indeed curſes, but Chriſt became a curſe for vs; and ſo as by ſinne bleſſings became curſes, ſo by Chriſt curſes became bleſſings: therefore the Apoſtle calls it, a gift, a matter of Gods liberalitie to become a ſufferer: Phil. 1. 29. *for vnto you it is giuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake:* as though it were a greater matter of commendation to ſuffer, then beleeue: hence Paul can be content in all eſtates, Phil. 4.13. The third manner of working is, in regard of the holy Ghoſt, who is the comforter of the faithfull, and therefore ſhall they be ſure to want no comfort; this makes the bodily abſence of Chriſt, better then his preſence, Ioh. 16.7.

Theſe are the principall cauſes, able to ſupport the ſoule without any more: yet God is rich in comfort; for the leſſe principall cauſes are waightie, and more readie at hand; as firſt the word of God, with the miniſterie thereof: Afflictions worke beſt in men when they come with the word; *Iehoſaphat* was more humbled by the ſpeech of *Iehu* the ſeer, then he was beeing compaſſed about with an hoſt of enemies. Adde wee vnto theſe the graces of Gods ſpirit in the hearts of the faithfull: we muſt ouercome griefe with patience, and eate out and burne out the temptation by faith, and purge diſtruſt in Gods promiſes by perſeuerance in prayer: Griefe naturally is heauie, and lies as lead at the heart, and conſequently preſſeth vs downeward, ſo that faith and praier, muſt keepe the heart and hands, the voyce and eyes vpward: if we can call, it ſhewes we are children of hope, hanging at the breaſt; for grace is like the ſtone that *Aaron* and *Hur* put vnder *Moſes*, that he might ſit vpon it; and the exerciſe of it is as *Aaron* and *Hur*, holding vp Moſes weake hands; which while they are ſteadie, make *Iſrael preuaile againſt the Amalakites:* but when they ſhrinke downe, Amalek preuailes: Euen ſo is it with Chriſtians, they ſit vpon the corner ſtone Chriſt Ieſus, but their hands and knees fainting in the exerciſes of prayer, and other graces of

Gods ſpirit, makes the deuill our curſed Amalek preuaile againſt vs: but the Lord will neuer leaue vs without good *Aarons* and *Hurs*, to helpe to ſtay vp our hands, vntill the going downe of the ſunne, and then ſhall Amalek vtterly be diſcomfited.

More ſpecially I bring a threefold combination of grace, with one ſingle, to runne through euerie one of them. The firſt combination is of *knowledge* and *conſcience*: knowledge, 2. Tim. 1. 12. *I am not aſhamed, becauſe I know whō I haue beleeued:* ſecondly conſcience, which is a continuall feaſt; & therfore he that hath a good conſcience, may alwaies keepe a good houſe, and be a cheerfull man all the dayes of his life. The ſecond combination is prayer & faith; praier as a watchword ſtirs vp in the ſoule, and muſters vp together an army of heauenly ſouldiers; yea and God the cheife generall to ſend preſent aid to beat backe all the force of the enemie, and all of them fall backward; euen as the great multitude that came to take our Sauiour Chriſt. Againe, faith ſtaies the hand of God continually: it is a moſt ſure ſtancher of blood; ſo that if any affliction lie vpon vs, it is for want of faith. *Moſes* was rebuked of the Lord for the not circumciſing of his ſonne, his faith was weake, and his wife in performing that duty was almoſt without faith: yet the Lord departed away, and ſpared both.

Third combination is *patience* and *wiſedome:* Patience, Luk. 21. 19. *by your patience poſſeſſe your ſoules:* the ſeruice and worſhip of God in affliction, is patience: now wiſedome is moſt excellent, for it teacheth vs to deſcend downe into our owne ſoules, and plead guiltie; but there it leaues vs not, as fooliſh perſons, to lie pleading with the iaylor or hangman for a pardon; but preſently brings vs vp againe, and maketh vs aſcend vnto the Iudge in heauen, with a pardon receiued at the hands of his Sonne to intreat for mercie, and that with full aſſurance, becauſe in the pardon the grant is ſpecified which the Lord will neuer forget: This makes vs ſee the true cauſe of our miſerie: 2. Sam. 6. 16. *what haue I to doe with you yee ſonnes of Seruia; hee curſeth euen becauſe the Lord hath bidden him curſe Dauid; who dare then ſay, wherefore haſt thou done it?* thus our wiſedom dome teacheth vs to ſee the cauſe, and then looke to his mercy, and conſider that his hand is not a deſtroying hand, but a ſauing. A man that falls into ſickneſſe, if it come whileſt he is in his calling, he is then leſſe greiued, then if he ſhould haue brought it vpon him by ſurfeting, and haue hatched it by his ill courſes: euen ſo it comes to paſſe in the ſickneſſes of the ſoule; If I was vſing the meanes of godlines in ſinceritie of heart, then ſhall I be aſſured that all this is either to free me frõ ſome ſinne, or els confirme me in ſome good worke begunne in me. Secondly, if in wiſedome we would ſo prouide, that afflictions might not quaile vs when they come; then let vs in the time of proſperitie and quietneſſe of ſoule, cut off all head ſtrong affections, as greife, ſorrow, and ſuch like, and then ſhall they not in our trouble preuaile againſt vs. Laſtly, learne to denie our ſelues, and all our owne reaſon: Luk. 9. 23. *if any man will come after me, let him denie himſelfe, and take vp his croſſe daily, and follow mee.*

The laſt thing requiſit in all theſe, is the keeping of a good memorie; yea, though our trouble be paſt, yet ſtill with feare to remember the hand of the Lord. The deliuerance of the children of Iſrael is often repeated in the Scriptures, and ſurely for good endes, becauſe naturally wee *forget the workes of God, and his noble actes of ancient time:* which if they were faithfully treaſured vp, would doe vs much good in our times of need: for either wee muſt thinke that God is not able to helpe vs, or if hee be able, yet wee are vnworthy of his helpe: if wee doubt of his power; ſee what hee did for Iſrael in *Egypt*, in the *red ſea*, the *wilderneſſe*, and among all their *enemies:* If wee thinke wee are vnworthy, then ſtill thinke on Iſrael, the worſt people on the face of the earth: for they were alwaies prouoking the holy one of Iſrael. Pſal. 34. 5. 6. *Yee ſhall looke vnto him, and runne vnto him, and their faces ſhall not be aſhamed, this poore man cried and the Lord heard him, and ſaued him out of all his troubles.*

And thus much of the efficient cauſes; the matter followes out of which we are to draw ſome ſpeciall comfort. The matter of affliction is *puniſhment* and *action:* Puniſhment therefore a *morall* good, action therefore a *poſitiue* good. The morall good, firſt it corrects *ſinne paſt*, by opening our eyes to ſee it, by humbling of vs, and bringing of vs to meditation of heauen and heauenly things. Secondly, it cures *ſinne preſent*, by croſſing of our nature. Thirdly, it preuẽts *ſinne to come*. Fourthly, it *tries what is in our hearts*. All this doth a wicked man no good: for the puniſhment is nothing but an execution of gods vengeance vpon them: but to the godly it is a ſchoole-maſter to bring them vnto Chriſt. For the ſecond, the worke of affliction, though in it ſelfe a poſitiue good, becauſe an action; yet it works but wofully in the vngodly, but moſt comfortably in the children of God: Heb.12.11. *it brings forth the ſweete and quiet fruit of righteouſneſſe vnto all them that are exerciſed:* for it is a moſt certaine thing in Gods children, that the more their afflictions growe, the more their faith groweth; the more Sathan ſtriues to drawe them from God, the more they drawe neere vnto God, although in feeling they ſee not ſo much.

The third cauſe is the *forme*, making an eſſentiall difference betwixt the afflictions of the godly, and of the wicked. They are in the godly *corrections of loue* for their good, but in the wicked the *vengeance of God* to their euerlaſting periſhing.

The fourth & laſt, is the ende: firſt in regard of Chriſt, Phil. 1.20. to *magnifie him*, and therfore an honour vnto his Saints. Secondly, in regard of our ſelues, 2.Cor.1.9. *not to truſt in our ſelues:* good to lay aſide vaine confidence. Thirdly, for our vocation, 1.Pet.2.21. *good to accompliſh the end of our vocation.* Fourthly, good in their owne vſe: all his well that ends well: Ioh.16.20. *Your ſorrow ſhall be turned into ioy.*

To proceede to another demonſtration; that afflictions are good and comfortable, may appeare in the fruits of it: which are either within vs, or without vs. The firſt, is called the *mortification of the fleſh*, or the crucifying of the luſts thereof. The ſecond, is called the *mortification of the outward man* by manifold afflictions. To this is required a *good cauſe*. Secondly, *patience voluntarie*, not perforce; not mercinarie, but to ſhew our obedience. Thirdly, *conſtant*, not for a brunt. Fourthly, for a *good end*. Now their is nothing in theſe afflictiõs but ioy: theſe will neuer gall the conſcience, but make it ſtout and couragious: therefore let vs ſee the effects of the other. Firſt, it openeth the eare: Iob. 33. 16. *then he openeth the eares of men euen by their corrections which he hath ſealed.* Secondly, it brings forth *greife*, and is verie neceſſarie to bring on other effects. Greife we know would faine haue eaſe whereof it is, and it laboureth alwaies to lay it ſelfe open, and to mooue pitie, it feareth nothing more then to be hidden: for which cauſe nature hath giuen more helps to bewray this affection then any other; as heauineſſe of countenance, hanging downe of the forehead, moouing of the eyes, teares, ſighs, and grones: it teacheth eloquence, and maketh vs to change our ſpeeches, and ſo we learne to amplifie the cauſes of our woe: ſo that falling on any obiect of our greife, we are loth to depart from ſpeaking of it: we double our ſpeeches on that theame: we know the matter of Ezekias greife forced his tongue to touch it twiſe, *my tongue, my tongue ſhall praiſe thee.*

When our Sauiour Chriſt ſpake of doctrine, he neuer doubles his words, but is content to vtter it in a word: but when he came to the *rebellion of Ieruſalem*, it touched him ſo neerely that he cryes, *Oh Ieruſalem, Ieruſalem:* and Dauid when he lights vpon his ſonne Abſolon, *O Abſolon, Abſolon, O my ſonne Abſolon.* Thirdly, after greife it makes vs loath and deteſt our ſelues: Iob. 42. 6. *therfore I abhorre my ſelfe, and repent in duſt and aſhes.* Fourthly, to ſeeke vnto God: Hoſ. 5. 15. Pſal. 78. 34. *when he ſlew them, they ſought him, and they returned and ſought the Lord early.* Ier. 31. 18. *I haue heard Ephraim lamenting thus, Thou haſt corrected mee, and I was chaſtiſed as an vntamed calfe: conuert thou mee, and I ſhall be conuerted: after that I conuerted, I repented, and after that I was inſtructed I ſmote vpon my thigh: I was aſhamed, yea euen confounded, becauſe I did beare the reproach of my youth.*

Laſtly, from the ſubiect: Coloſ. 1. 24. *I fullfill the reſt of the afflictions of Chriſt in my body:* an excellent ſubiect that may be annexed vnto Chriſt: 1. Pet. 4. 13. *reioyce, in ſo much that ye are made partakers of Chriſts ſufferings, that when he ſhall appeare ye may be glad and reioyce.* Phil. 1. 29. a high priuiledge to be a ſufferer, for it is giuen vnto vs as a ſpeciall donation: and therfore their be heads enough of yeilding comfort to euerie afflicted ſoule.

I know none to be toſſed and turmoiled more in ſoule then the godly, and yet none more free from danger then they: Pſa. 88. Dauid hath all Gods waues go ouer him, v. 17. *They came round about him daily like water, and compaſſed him together.* A ſea-faring man labours for nothing more, when he is vnder a dangerous ſtorme, then to thruſt in his ſhip at any cricke for a ſhelter, vntill the ſtorme be ouer-blowne: and a man plunged in the water will catch at any rope, and hauing gotten hold, will part with his life before he will part with his handfaſt: ſo a Chriſtian being tumbled vp and downe in the waters of affliction, labours the more for his ſhelter, and what he layes hold of, he will not part with it: now whom haue they in heauen and earth to reſt vpon beſide God? and if all the world ſhould counſell them, *curſe God and die*; they would anſwer, you ſpeake like fooles, *ſhall we receiue good of God, and not bee content to beare euill*, ſeeing we haue deſerued it? When I vſually come vnto theſe diſtreſſed ſoules, and find them floating vp and downe, and crying, we are drowned in the deepe ocean of our ſinnes, and God hath not onely forgotten his mercies vnto vs, but remembers that we were made for his wrath: Well, if it be ſo, then forſake God, renounce your faith; yet let me heare, if you dare open your mouthes to ſpeake againſt God, or euer ſuffer a cogitation of ſuch blaſphemie to enter your ſoules: yea if God himſelfe ſhould rap you on the fingers, and ſay, what haue you to doe with my mercies? yet you will not part with your hold; and therefore neuer reſolue of this fearefull apprehenſion, vntill you can reſolue to curſe God, and die for euer; but this you neither can, ſhall, nor will doe. But yeeld that a paſſion hath broken out in in your hot fits: *Why Lord, thou art not my father*: doe you thinke that God wil be as raſh againe, to ſay, Away, you are not my children. Suppoſe one of your owne children ſhould fall into a burning feuer, and in the extremitie of the heat ſhould crie out againſt his father, nay ſtrike him with his fiſts; would the father be as haſtie as the child? no,no: but with paſſion cry and weep, alas, my child is diſtempered with heat, I know how he loued mee in health, and now is it my part to loue him the more, and doe any thing for him; paſſions ought not to bee the rule of my loue, but the dutifull obedience of my child: So God may euen ſuffer hard words of his children, but not to diſtaſt them for any ſuch matter, but loue them, and care the more to doe them good. 1.Kin.20. *Benhadad* the King of Aram is luſtie againſt the King of Iſrael, v.3. *thy ſiluer and thy gold are mine, alſo thy women, and thy faire children are mine: non victoriam, ſed inſignia victoria reportauit:* his hote words are ſoone cooled, v. 31. and he ſees his folly: yet marke the counſell of his ſeruants; *Wee haue heard that the Kings of the houſe of Iſrael are mercifull Kings, we pray thee let vs put ſackecloth about our loynes, and ropes about our neckes, and goe out to the King of Iſrael: it may bee that he will ſaue thy life:* this is graunted, and they come to the king, and ſay, *Thy ſeruant Benhadad ſaith, I pray thee let me liue: and the king ſaid, is he yet aliue? he is my brother:* now it is ſaid they had reſolued *to take diligent heede, if they could catch any thing of him:* here they haue enough, and they make the eccho to ring, *thy brother Benhadad.* In like manner, if you conceit you haue ſpoken preſumptuous words againſt the great God of heauen, and he hath met with you, and now by his hand hath driuen you into a *ſecret chamber*, remember that God was the King of the kings of Iſrael, and therefore farre more mercifull then *Ahab*, or any king that euer was borne among them; put on ſackecloth, and thruſt your neckes into a rope, (but not as theſe villaines doe that diſpatch themſelues) and come in all humble manner, yet reſolue that your faith ſhall catch hold, and that you wil take diligent heed to what the Lord ſhal anſwer; and as ſoone as you heare the Lord ſay, *beleeue, and you ſhall be ſaued*; make a preſent eccho, *Lord, I beleeue, helpe mine vnbeleefe.* I haue continued the longer vpon this point, becauſe I ſee poore Chriſtians monſtrouſly perplexed with this ſentence of placing ſinne before the conſcience, God graunt it may take place, and yeeld them comfort to their hearts deſire.

And thus hauing freed the godly from the application of this fearefull ſentence, I bring it to the wicked, and aſſure them, that whatſoeuer fearefull thing they haue heard in all this diſcourſe, it of right belongs vnto them, and whatſoeuer els can be ſaid of the terrors of conſcience: *Oh therefore conſider this, ye that forget God, for this ſhall teare you in peices, and there ſhall be none that can deliuer you.* Alas, of all kinds of miſerie that can befal vnto man, none is ſo lamentable as this, becauſe it riſeth of the ſenſe of Gods wrath, & reuenging hand againſt the guiltie ſoule of a ſinner. Other calamities afflict the bodie, and part onely of our nature: this the ſoule which carrieth the whole into ſocietie of the ſame miſerie. Such as are of the bodie (though they approach nigher the quick then pouertie, or want of neceſſaries for maintenāce of this life) yet they faile in degree of miſerie, and come ſhort of that which this forceth vpon the ſoule: the other touch thoſe parts where the ſoule commandeth, *pouertie, nakedneſſe, ſickeneſſe*, and other of that kind are mitigated with a minde reſolute in patience, or endued with wiſedome to eaſe that which greiueth, by ſupply of remedie: this ſeazeth vpon the ſeate of wiſedom it ſelfe, and chargeth vpon all the excellencie of vnderſtanding, and grindeth into powder all that ſtandeth firme, and melteth like the dewe before the ſunne whatſoeuer we reckon of as ſupport of our defects, and ſubdueth that wherewith all things elſe are of vs ſubdued: The cauſe, the guilt, the puniſhment, the reuenge, and the miniſters of the wrath, all concurring together in more forcible ſort (and that againſt the vniuerſall eſtate of our nature, not for a time but for euer) then in any other calamitie whatſoeuer. Here the cauſe is neither *wound or ſurfet, ſhipwracke or ſpoile, infamy or diſgrace*; but all kind of miſerie ioyned together, with a troubled ſpirit, feeling the beginnings, and expecting with deſperate feare, the eternall conſummation of the indignation and fierce wrath of Gods vengeance againſt the violation of his holy commaundements; which although it take not away in this life the vſe of outward benefits, yet doth the internall anguiſh bereaues vs of all delight of them; and better without them, then in ſuch ſort to enioy them. This is not liable to humane lawes, and to come vnder the cenſure of earthly iudges but to the diuine lawes of God, and the cenſure executed with her owne hands; which cenſure is a ſeparation from Gods fauour, the creator and bleſſer of all things, the fountaine of all peace and comfort. Now what creature beeing the worke of his owne hands, dare comfort and cheare vs with any conſolation? or what aſſurance of eſcape if wee would flee? the puniſhment hath no miſerie to compare with it, the ſenſe of it paſſeth the capacity of man: for as bleſſednes with God, is aboue all conceit of mans heart, and report of tongue: ſo the contrarie eſtate exceedeth all vnderſtanding of the mind, and vtterance of ſpeach; and is ſuch as is aboue meaſure vnhappy and moſt miſerable, inflicted by Gods reuenge, who is himſelfe a conſuming fire, & whoſe wrath once kindled, burneth to the bottome of hell. Againe, the miniſter of reuenge is without all compaſſion: he will not be content with Iobs riches and poſſeſſions, but he vrgeth *skin for skin*; would haue God permit him to ſtreatch out his hand to touch his bones and fleſh: neither there would he ſatisfie himſelfe, but euen againſt Gods expreſſe commandment, if it were poſſible, bring his life into the duſt: neither there would he reſt, vntill he had brought him to damne both bodie and ſoule. Now if God would but look on, as he did while the deuil was beating Iob, it would wonderfully refreſh the wicked, though the Lord meant neuer to helpe them: but alas, hee wil not vouchſafe them the leſt countenance, but ſuffer the deuill to torment and racke them to the vttermoſt of his power. Therefore as he hath murthered the ſoules of infinite men, he ſhal be praying on them for euer: Oh wofull eſtate! I know not what to ſay of it; our life and length of dayes will forſake vs, the deuill worſe then all *tyrants, ſauage beaſtes, harpies, vultures,* yea then all the creatures of God, ſhall ſeaze vpon vs: our conſciences, with a worme that neuer dyeth ſhall gnaw vpon vs; ſurely for want of words I muſt leaue it: therefore euery one as he loues the good of his owne ſoule, let him bee admoniſhed, to thinke of this fearefull ſentence; *I will ſet thy ſinnes in order before thee.*

Reaſons. Firſt, becauſe the *conſcience is made of God a little iudge* and witnes of all our deeds and actions; and therefore muſt he ioyne with the Lord againſt his owne ſubiect.

Reaſ. 2. Becauſe *wicked men ſhould be happie*, if it were not for their conſciences; therefore muſt the Lord needs awake them to ſee their miſerie.

Reaſ. 3. That his *law may haue his effect*, and that the power of him may be made manifeſt: whereby God may be glorified, the wicked aſhamed for putting out ſo good a light, and fret and gnaſh with their teeth, that they regarded not ſo good admonitors as the law of God, and their own conſcience did continually ſet before their eies.

*Reaſ.*4. That their *miſery might be perpetuall*, and diſpoſſeſſe them of all ioy, it is neceſſary that the Lord ſhould make their ſinnes euer to ſtand before the eyes of their conſcience.

Vſe 1. Reprehenſion: confutation of the wicked, that they would neuer conſider of their ſinnes, but ſtill did forget God and his law, putting them farre from them: but now ſhal they be ſure to haue both ſinne and puniſhment; God and his law, to draw ſo neere them, that they could wiſh themſelues to bee nothing, or at leaſt that the *verie mountaines and rockes might fal vpon them:* a burden more eaſie to beare, then the leaſt touch of their conſcience, ſeeing their ſinne, feeling their puniſhment, from the law accuſing, and God himſelfe reuenging the violation of the ſame. Secondly, a correction of the godly, that they be not too cruell vnto their owne ſoules, conceiuing that the Lord hath done vnto them, as he hath done vnto the wicked; when indeed it is rather their owne phanſie aſſiſted by their corruption, that makes them iudge ſo miſerably of themſelues, as though they were reprobates, and with *Cain caſt out of the preſence of God for euer:* yet let them knowe that is but the tenderneſſe of the conſcience, and not that violent haling of them to the ſtake, which is in the wicked; whoſe conſciences ſtrike againſt the law, as ſtones and hammers, that would rather haue the lawe broken, then themſelues to bee broken and hammered by it.

Vſe 2. Inſtruction: firſt, admonition to the wicked, that they be not ſo cruell vnto themſelues; but conſider that euery ſinne they commit, is the ſtabbing and wounding of their conſciences; and he that ſtabbes often the ſelfeſame place, wil be ſure to bring out his heart blood, and make a moſt feareful ende: for though the wounds of the conſcience bleeding freſh, are not ſo ſenſible; yet beeing feſtered, and full of corruption, hauing no oyle of grace powred into them, ſhall bee extraordinarie ſores, and ſo miſerably felt of the patient, that when the Lord ſhall touch them, they ſhall roare, and gnaſh with their teeth, for the extremity of the paine. Secondly, direction to the godly, to bee moſt tender for the eie of their conſcience: We vſe the eye of the bodie moſt tenderly, and great is our care to ſafegard it, much more ought wee to tender the eye of our ſoule, beeing farre more excellent then the eie of the bodie.

Vſe 3. Conſolation: firſt, in all diſtreſſe to knowe that it is a happie thing to beare *the yoke in our youthes*, to know our diſeaſes betimes, and haue our ſinnes diſcouered; for then is there hope of cure: but if they continue vntill old age, then wil they be in greater danger. Secondly, in all our welfare to labour for the aſſurance of a good conſcience, which is our beſt felicitie.

Application of the whole ſentence

in the two laſt verſes.

Want of conſideration makes men forget God, and both theſe are forerunners of Gods vengeance, and euerlaſting deſtruction: therefore the admonition is to all wicked and godleſſe men, that betimes they arraigne themſelues, call a Iurie, try their wayes, and examine their own hearts how they ſtand with God: for it ſeemes their eſtate is verie lamentable. Firſt, in that they are ſtyled forgetters of God, and he that forgets God, cannot but forſake God: Ier.2.12. *Oh yee heauens, be aſtonied at this; be afraid and vtterly confounded, for my people haue commited two euills: they haue forſaken me, the fountaine of liuing waters,*

waters, to digge them pits, euen broken pits that can hold no water. Oh generation, *take heede to the word of the Lord,* conſider in your minds, ponder in your hearts, and obſerue in your waies, whether *the Lord hath bin as a wilderneſſe vnto you; or as a land of darkneſſe?* Oh conſider what a miſcheiſe you haue procured vnto your ſelues, in that you haue forſaken the Lord your God, which hath *lead you by the way,* and hath bin as a familiar freind vnto you; nay as a prince to command heauen & earth to giue you ſafe-conduct through all the dangers and perills that might befall you: *Can a maid forget her ornament, or a bride her attire?* yet you for whom I haue done all this, *haue forgotten me dayes without number.* But if you will not conſider, then aſſure your ſelues, that *your owne wickedneſſe ſhall correct you, and your turnings backe ſhall reprooue you: know therefore and behold, that it is an euill thing, and bitter, that you haue forgotten the Lord your God, and that his feare is not in you:* and if you will not know and behold, then aſſure your ſelues that I *will teare you in peices, and there ſhall be none to deliuer you: though you ſhould waſh your ſelues with nitre, and take much ſope, yet your iniquitie ſhall be marked before mee; ſo that I will neuer forget your tranſgreſſion, but will viſit them vpon you for euer and euer in the place of eaſleſſe and endleſſe torments.*

For my Saints in whom I delight, *come let vs reaſon together: Though your ſinnes were as crimſin, they ſhall be as white as ſnow: though they were red as ſcarlet, yet ſhall they be as wooll: waſh you* therefore, *make you cleane; take away the euill of your works from before mine eyes, ceaſe to doe euill, learne to doe well, &c.* conſent and obey, that ye may eate the good things of the land: for the mouth of the Lord hath ſpoken it: *he that offereth praiſe ſhall glorifie me, and to him that diſpoſeth his way aright, will I ſhew my ſaluation.* Neither let the ſlanders, reproches, and diſgraces of the world withdraw you from your honeſt conuerſation: for the world is but as a begger, that while the trauailer ſeemes to looke vpon him, cryes nothing but *good your worſhip*; but as ſoone as his back his turned, and the hope of his gain is gone, conuerts his reuerence into railing, his bleſſings into curſes, and good prayers into damnable execrations; but I hope the honeſt man is neuer the worſe: ſo the world as long as we can ſmile on it, we ſhall haue many good words and kind ſalutations; but when we giue ouer *to runne into the ſelfeſame exceſſe of riot with them*, then ſhall we haue them *ſpeake all manner of euill of vs*: when the towne is on fire, the bells ring out and make a ſtrange and an vnaccuſtomed iangling, and euery one cryes out to his neighbour for a paile of water to quench the fire withall: ſo if any Chriſtian be fired with a loue of God, and make his houſhold burne in the *feruencie of the ſpirit*; the flame of this fire doth ſo trouble his next neighbour, that euery time he heares them at their accuſtomed prayers, or ſinging of pſalmes, he is ſo troubled in mind, and affraid of his owne houſe, that he cannot be quiet vntill he rings all his bels backward-way, and gather together as many as he can with their pailes of water to quench this fire: for alas, as long as he ſees or hears of this fire, he is afraid leaſt the fire of hell ſhould kindle in his conſcience, and ſo depriue him of all his peace and quietnes that he labours to maintaine by his prophaneſſe and wretched liuing: but whoſoeuer thou art that haſt gotten this fire of Gods grace into thine owne houſe, let it burn outward; if it burne thy neighbours houſe, *God ſhall forgiue thee*, & I know no law againſt thee: this I am ſure of, that if to *conuert one to righteouſnes*, ſhal cauſe a godly man to *ſhine as the ſun in the firmament*, much more if thou conuert a whole houſehold: theſe fires are no dangerous fires, and I am afraid, for want of theſe fires, the Lord hath kindled many fires in our land within theſe few yeers: This fire I tell you would not only quench theſe fires among vs, but the fire of ſinne within vs; yea, and that moſt fearfull fire of all the reſt, euen the *fire of hel.*

Chriſtians muſt reſerue the top of their affections for God: in other obiects feare exceeds, here no extaſie is high enough: a man of ſpirit, cannot brooke a ſluggard in his worke; and a ſlouthfull meſſenger is as *vinegar to the teeth, and ſmoake to the eyes*: ſharpneſſe of wit counts dulneſſe, tediouſnes; now the *Lord is all ſpirit*, and meanes thou to ſerue, and yet not *in ſpirit and truth*: the angels his ſwift meſſengers are ſlow and cold enough; and therefore thinks thou that God will take pleaſure in thy drowſie and heauie ſeruice? men chooſe the forwardeſt deere for the game, and the liueliest colt for the rod: and therefore thinke not but God delights in the quickeſt and cheerfulleſt ſeruitors at his table: Chriſt ſaies to *Iudas, that which thou doeſt, doe quickely:* and God commanded that the necke of the conſecrated aſſe ſhould be broken, rather then offered vp in ſacrifice: it was rather a curſe then a bleſſing, that Iſſachar ſhould bee a ſtrong aſſe: now an aſſe is the *Hierogliphick* of heauines; & therefore their ſeruice was vnfit for Gods houſe: *Iudah muſt bee as a lyon, that neuer comes without ſpoile*; and ſo muſt all the people be that Shiloh hath gathered together, ſince that ſcepter of power and dignitie departed from Iudah. Eliſha the Prophet of the Lord, is called the *horſmen and chariots of Iſrael*; and ſo muſt good Chriſtians be as a fiery chariot, and a readie horſe-man; nay, in the plurall number, horſemen and chariots; too ſtrong and ſwift for all thoſe that ſhall followe them. The *ſluggard, hee cryes a lyon is in the way*; but tell *Sampſon* and *Dauid* ſo, and they wil out to meete him: Tell a timorous magiſtrate of ſome dangerous oppoſite, and he will ſeeke to pleaſe; yet let *Nehemiah* heare but of a *Samballat*, and he will preſently crie for ſhame, *ſhall ſuch a man as I feare?* Tell *Caleb* of *Anakims*, and he will bee ſo haſtie as that nothing ſhould hold him, *let vs goe vp at once*: Let *Agabus* bind *Paul*, or let him heare that in euerie city bands await him, and he will not long delay their expectation; nay, he is not onely readie for bands, but death too: Tell *Iubentius* hee muſt lay downe his life, and before you haue ſpoken, hee hath laid downe his cloathes: Tell *Luther* of enemies in *Wormes*, and he will go, though all the tiles of their houſes were deuils to pull him in peices. Prou. 30. *Agar* ſpeakes of fowre things ſtately in their kind: Iob. 39. 40. 41. heares God ſet foorth his maieſtie, by the *horſe*, and *Leuiathan*, &c. to the fowre firſt, I adde a fift, comprehending and excelling them all: namely, the true Chriſtian, ſtrong and bold as a lyon: ſwift as the greyhound in the wayes of Gods commandements: as nimble as the goate, to climbe the ſteepe and craggie rockes in this world; like Ionathan and his armour bearer that crept vpon their hands and feete the ſharpe rockes to fight againſt the Philiſtims. Laſtly, victorious Kings to ouercome the world, and his luſts: *Leuiathan laughes at the ſpeare, and the horſe neighs at the trumpet:* ſo theſe valiant champions, to take the kingdome of heauen, feare neither the noiſe of the world, nor the glittering of the ſpeare; but through fire and water, carrie their liues in their hands, embrace ſtake and faggot; ſay to father and mother, *I knowe you not:* to carnall counſellers and friendly enemies, *get you behind me Satan:* ſurely if Chriſtians were not ſome admirable perſons, the deuill and the world would not ſo hate them; and except they were extreamely wiſe, they ſhould neuer be counted for ſuch madmen, 2. Cor. 5.13. *Feſtus* makes a mad obiection, *as though much learning ſhould make a man looſe his wit*; but *Paul* makes a ſober anſwer, *Oh noble Feſtus, I ſpeake the words of truth and ſobernes.* Truely a Chriſtian can neuer be in his right wits, till he ſeeme to the world to be beſide himſelfe. But you will ſay, it were well if you could keepe a meane, for that is the golden rule wherein vertue conſiſts: but I anſwer you, it is a meane betwixt two kinds, but not degrees; for vertue is an extreame to vice; and he that cannot be as hote for vertue, as men are for their vices, is not worthy of her: Take heede I beſeech you, of this philoſophie; for *Ariſtotle* neuer knew any ſo meane vertue, as moſt profeſſors count it now a dayes. But you will ſay againe, ſome diſcretion would do well: I anſwer, ſuch diſcretion as the world likes of, I am ſure will eate vp all zeale; of the two extreames we ſhould moſt feare luke-warmeneſſe; and as one hath ſaid wittily, rather let your milke boyle ouer, then bee rawe.

But alas, now the world hath left off reaſoning with Gods people, and are directly fallen to ſcoffing, *young Saints will prooue but old deuills*, theſe hot-ſpurres will ſoone runne themſelues out of breath, theſe ſingular followes are ſo odde and puritane-like, that they are fit to liue in no ſocietie: yet for all this, may a good Chriſtian ſay, with that which moſt call puritaniſme, I deſire to worſhip God: for what is the fault in theſe men? is it becauſe they haue a delight to heare Gods word, vſe, prayer, conference, and other good meanes of their ſaluation? no, all theſe they confeſſe are good; but becauſe they are hypocrites: alas God knowes the heart, and therefore go on; for if your hearts be good, euen theſe ſcoffers will they nill they, ſpeake well of you: I am ſure, Chriſt calls for ſingularitie, and preſſeth and vrgeth it; *what ſingular thing doe yee*, or what odde thing doe yee? ſhall Gods peculiar people doe nothing peculiar? I beleeue none ſhall euer pleaſe Chriſt, till they appeare at oddes with the world; ſtrange and preciſe, and yet for all this need *not be ouer iuſt:* God hath bidden vs *diſpoſe our wayes aright*; and the Lord graunt wee may doe it, and then wee ſhall not neede to doubt, but the Lord in his good time will ſhewe vnto vs the perfection of our ſaluation. Amen.

Ἀρχὴν ἁπάντων ϗ τέλος ποιεῖ Θεός.

Newes to the world of Gods arraignement-day,
And yet no man, what haue I done will ſay?
The euidence is cleare, Gods patience paſt,
Expect no leſſe then iudgement at the laſt.
Worlds pompe ſoone paſt, that paſtime turnes to paine,
And paine, paſt-time, makes ſorrowes to remaine.
That rod is good, in Gods appointed time,
Which to our good, his praiſe, conuerts each crime.
Learne by the rod, in heart to kiſſe the hand,
This makes a fathers loue, faſt euer ſtand.

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